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The Essentials of Jumu'a

In the name of Allah; the Most Gracious, the Most Merciful.

All praise is due to Allah; Lord of all the worlds; and peace and blessings be upon the most Honorable of Messengers, Muḥammad, and upon his family and companions, and all those who follow them in righteousness, until the Day of Judgement.

Truly, my prayer and my service of sacrifice, my life and my death, are all for Allah, the Cherisher of the Worlds...

ESSENTIALS OF JUMU'A



IBRAHIM MADANI



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يحيَّ عِنْ الْمِيلِينِ الْمِيلِينِ الْمِيلِينِ الْمِيلِينِ الْمِيلِينِ الْمِيلِينِ الْمِيلِينِ الْمِيلِينِ الْمِيلِينِ

يَّأَتُهَا الَّذِينَ آمَنُوا إِذَا نُودِي الصَّلَاةِ مِنْ يَومِ الْجُمُعَةِ فَاسْعَوا الِّي ذِكْرِ اللهِ وَذَمرُوا النَّيْعَ ذٰلِكُ مْ خَيْرٌ أَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who believe, when the call for ṣalāt is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you if you but knew. Then once the ṣalāt is over, disperse in the land, and seek the grace of Allah, and remember Allah abundantly, so that you may be successful (62:9)

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We are indebted to Mufti Abdur-Rahman ibn Yusuf who guided us along the way and the many others who stood behind to help and advise at all times. If names were given, the list would run long, but they know who they are. Our supplications are with them, and they will be compensated in due time with the One who knows best the value of their efforts.

TRANSLITERATION KEY

```
(1) ' (the hamza is produced by a
      sudden stop in the airstream
                                                 q (a heavy k sound)
                                           ق
      similar to the sound in the
                                           ك
                                                 k
      middle of the exclamation,
                                                 l
                                           J
      uh-oh.)
                                                 m
      a, ā
                                                 n
                                           ن
      b
                                                 w
                                                 h
ث
      th (is pronounced like the th in
                                                 y, \bar{\imath}, i
      thick and thumb)
                                                 Radiya Allahu 'anhā - may Allah
                                           1
      h (a heavy h sound produced in
                                                 be pleased with her (used follow-
7
      the center of the throat)
                                                 ing mention of a female companion
      kh (a guttural k sound produced
                                                 of the Blessed Prophet (*)
Ė
      in the upper throat and sound-
                                                 Radiya Allahu 'anhu - may Allah
                                           ing similar to the ch in German

    ■ be pleased with him (used follow-
      as in Bach.)
                                                 ing mention of a male companion
      d
                                                 of the Blessed Prophet (%)
      dh (is pronounced like the th in
                                           Radiya Allahu 'anhum - may Allah
      though and thus)
                                                 be pleased with them (used follow-
                                                 ing mention a group of companions
                                                 of the Blessed Prophet (%)
      z
                                                 Şallallahu 'alaihi wa Sallam – may
      s
س
                                                 the peace and blessings be upon
ش
      s (an emphatic s)
                                                 him (used following mention of
ص
      d (an emphatic d)
                                                 the Blessed Prophet (%)
ض
      t (an emphatic t)
                                                 Jalla Jallāluhū - Exalted is His
ط
      z (an emphatic dh)
                                                 majesty (used following mention
ظ
      ', 'a, 'i, 'u (produced in the center
                                                 of Allah 🚁)
3
                                                 'alaihi al-Salām - may peace be up-
      of the throat)
                                           类
      gh (a guttural g sound produced
                                                 on him (used following mention
غ
      in the upper throat)
                                                 of prophets)
```



TABLE OF CONTENTS

PREFACE XIII INTRODUCTION XV CHAPTER ONE 1 IMPORTANCE OF JUMU'A

The Virtues of Jumu'a

Different Readings of and Information about the Word "Jumu'a" 2

The Pre-Islamic [Jāhiliyya] Name for Jumu'a & the Events that Led

to its Name "Jumu'a" 2

The Name of Jumu'a in the Hereafter 3

Jumu'a-The Most Virtuous Day of the Week 3

Jumu'a-A Shining and Illuminating Day 4

Jumu'a-The Leader of all days 4

The Virtue of Death on Jumu'a 4

Jumu'a-Weekly 'Eid of the Muslims 5

Some of the Great Blessings of Jumu'a 5

The Day of Judgment 7

The People of the Book Deprived Due to Rebelliousness 7

The Difference Between Our Jumu'a & the Sabbath of the Jews 8

CHAPTER TWO 11 HISTORY OF JUMU'A

Jumu'a is Compulsory 11

The First Jumu'a in Islam 11

The First Jumu'a of the Blessed Prophet \$\mathbb{g}\$ 13

THE ESSENTIALS OF JUMU'A

The First Masjid Where Jumu'a was Held after the Masjid of the Blessed Prophet § 15

CHAPTER THREE 17 COMPULSORINESS OF JUMU'A

Who must pray Jumu'a 17
The Conditions for Establishing Jumu'a 19
Severe Warning Against Missing Jumu'a 28
The Virtues of Performing Jumu'a 33
Supplication of Angels for the Disabled 34

CHAPTER FOUR 35 SUNNAS OF JUMU'A

Bathing for Jumu'a 35 Is Bathing Also Sunna for Women? 38 Sunna of Wearing Nice Clothes, Applying Perfume and Using Siwāk 38 The Virtue of Performing Jumu'a with a Turban ['Imāma] Specific Clothes for Jumu'a 40 Cutting Nails and Trimming Hair on Jumu'a 41 Increasing the *Salāt* and *Salām* upon the Blessed Prophet * Virtue of Recitation of Sūrat al-Kahf on Jumu'a 44 Virtue of Recitation of Sūrat al-Dukhān on Night of Jumu'a 45 Importance of Arriving Early and Sitting Close to the Imam 45 Eating and Resting after Jumu'a 49 The Time of Acceptance of Du'ā' (Supplication) 49 When is This Time? 50 An Amazing Incident 52 Sunna Recitation for Salāt al-Jumu'a Sunna Recitation for Şalāt al-Fajr 53 Virtue of Praying Şalāt al-Fajr in Congregation 53 Adhān (Call) for Şalāt al-Jumuʻa Attending the Congregation of Jumu'a 55 Traveling on Jumu'a 56 When 'Eid and Jumu'a Coincide Sunnas Before and After Jumu'a 58

CHAPTER FIVE 61 SUNNAS OF LEADING JUMU'A

To Greet with Salām after Ascending Pulpit 61

Standing Motionless While Delivering Sermon [Khutba] 62
Delivering the Sermon While Standing 62
Short Interval Between Two Sermons 63
Delivering a Short Sermon 64
Requirements of the Sermon 66
Holding a Stick ['Aṣā'] During the Sermon 67
Delivering Sermon on the Pulpit 67
On Which Step of Pulpit Should the Imam Sit? 68
How did the Blessed Prophet *Deliver the Sermon? 69

CHAPTER SIX 71 PROPRIETIES [Adab] OF JUMU'A

Sitting Motionless During Sermon 71
Cutting Through Rows 72
Do Not Squeeze Between Two People 73
Do Not Take Another's Place 74
Praying During Sermon 75

CHAPTER SEVEN 79 IMPORTANT RULINGS REGARDING JUMU'A

Can Jumu'a be Delivered in Any Language? 79 Giving a Talk Before Sermon 85 Can a Woman Lead? 87 Two Congregations in One Masjid 89





PREFACE

All praise is to Allah **, and may salām be upon those whom He chose amongst his pious servants.

There are certain days that are sacred to every faith. For example, the Jews sanctify Saturday and the Christians Sunday, while Muslims give special importance to the day of Jumu'a.

It is Allah's #great blessing upon this community [umma] that He chose Jumu'a as a special and exalted day for them [as is explained in the aḥadīth] and therefore, one reads many virtues of the day of Jumu'a in the Qur'an and the aḥadīth of the Blessed Prophet .

We understand the importance of Jumuʻa from several things. For one, Jumuʻa replaces the four units [raka'] of zuhr and is made obligatory in congregation. Also, a special time is set in which the community members must bathe, wear nice clothes, apply cologne, gather together and in which there are two adhāns and a sermon. There is special virtue in arriving early to the masjid and fulfillings the proprieties $[\bar{a}d\bar{a}b]$ of the day of Jumuʻa. In other words, this day has a special place in the Dīn of Islam and the community has always honored it with a special status. In the time of the predecessors, people prepared for Jumuʻa early in the morning and the siesta and lunch [which was usually before zuhr] was postponed until after Jumuʻa.

The aḥadīth mention certain suras to be recited in the Fajr of Jumu'a, the virtue of reciting Sūrat al-Kahf on the day of Jumu'a, and a special time during Jumu'a in which all supplications are guaranteed acceptance. The

THE ESSENTIALS OF JUMU'A

pious ones of this community have also established the weekly routine of salāt al-tasbīḥ on this day.

There always has been the need for a book that provided evidence for and details of the virtues and importance of Jumu'a and its requirements for English-speaking Muslims. By the grace of Allah , Shaikh Ibrahim Madani has fufilled this important need. His book covers the gamut of important and necessary topics related to Jumu'a and explains them thoroughly. The book starts with the virtues of Jumu'a and then explains the different deeds [a'māl] we should perform during the night and day of Jumu'a, the importance of ṣalāt al-Jumu'a and its proprieties and juridical issues.

In addition, rules of the sermon, the condition of the sermon being in Arabic and a detailed discussion of and reply to the misconceptions and objections on this subject and the permissibility of a talk before Jumu'a are all discussed. In essence, the author has collected all the necessary evidence from the Qur'an, aḥadīth and sayings of our predecessors on every important topic related to Jumu'a in this book.

It is my supplication that Allah ** accept his effort in His high court and that He make it beneficial for everyone. I also ask Allah ** that He bless him with a long life in which he is given many more opportunities to do the work of the Dīn.

Dr. Ismael Memon



INTRODUCTION

One of the many boundless blessings and gifts given to this community through our Beloved Prophet * is the day of Jumu'a [all other faiths being deprived of this gift]. We must accept the reality that our masajid are functioning as a result of the blessings of this day, otherwise they would have long since become empty.

There are many notable virtues mentioned in ahadīth about this day. Though Allah so showers his blessings and *raḥma* [mercifulness] on this day, most people due to indifference or ignorance do not benefit from these blessings and the raḥma of Allah so and are thus deprived of many great gifts of Allah so. In fact, most people are not even aware of the basic rules of Jumu'a; therefore, in this book I have gathered evidences from the Qur'an and Sunna about the different rulings of Jumu'a and its virtues. I hope some seeker will make the effort to benefit from this book and in this way make it a means of salvation for its author.

I am not immune from mistake or error and it is not above me to have made some mistakes, though I took the help of Mufti Masood and Mufti Atif, both of whom took great pains to gather all the necessary evidence for the rulings mentioned herein. If any reader still finds a mistake, I ask to be informed of it and be given the opportunity to show my gratitude.

My father [Dr. Ismael Memon, successor [khalīfa] of Shaikh al-Ḥadīth Maulāna Muḥammad Zakariyyā] also read the book carefully and gave beneficial advice on ways to improve it. May Allah ** keep his shadow over us for a long time to come.

The Essentials Of Jumu'a

Finally, I seek your supplications that Allah \gg blesses us all with the strength to perform good deeds and that He shower us with his blessings. Āmīn.

Ibrahim Madani



Chapter One

THE IMPORTANCE OF JUMU'A

THE VIRTUES OF JUMU'A

The day of Jumu'a is undoubtedly the most important day of the week. We know this for several reasons:

- The aḥadīth emphasise the importance of increasing worship on this day.
- 2. It is called a day of 'Eid for the Muslims.
- 3. The Blessed Prophet * recited specific suras on this day.
- The aḥadīth emphasise the importance of supplication and inform of a specific time in which all supplications are guaranteed acceptance.
- The aḥadīth mention the virtue of increasing salāt and salām [peace and blessings] on the Blessed Prophet .
- 6. Forgiveness for one who dies on this day.
- 7. This day is specifically mentioned in the Qur'an.
- 8. It is called the "leader of all days" [sayyid al-ayyām] in aḥadīth.
- 9. The angels descend to record the worship of the believers.
- 10. The dwellers of Paradise will see Allah see every Jumu'a.

Thus, we should strive to maximize every minute of this day and increase our worship and supplications to Allah set as much as possible.

DIFFERENT READINGS OF AND INFORMATION ABOUT THE WORD "JUMU'A"

There are several readings of the words "Jumu'a":

- Jumu'a
 Dhamma on the mīm as in the Qur'an [represented by mu in the transliteration]
- Jum'a
 Sākin on the mīm. This is another reading of the Qur'an as narrated by Qurţubī from A'mash and 'Abd Allāh ibn Zubair [represented by lack of vowel after m in the transliteration]
- 3. Juma'a
 Fatha on the mīm [represented by ma in the transliteration]
- Jummu'a
 Narrated by 'Ainī with dhamma and tashdīd on the mīm [represented by second m and the a in the transliteration].

Among these, the first reading is the most widely used.

THE PRE-ISLAMIC [Jāhiliyya] NAME FOR JUMU'A & THE EVENTS THAT LED TO THE NAME "JUMU'A"

In pre-Islamic times [jābiliyya], Jumu'a was called 'Urūba. Ālūsī reports from Shīshī that 'Urūba, originally from Aramaic, means "mercy." There are various opinions as to when and how the change from 'Urūba to Jumu'a came about:

1. 'Abd Allāh ibn 'Abbās anarrates that it is called Jumu'a because it is derived from jam'un, which means to "collect" or "gather," and on this day Allah gathered the dirt to make Ādam . This is further corroborated by a hadīth that 'Ainī mentions in his book, [with reference from Ibn Khuzaima] that once the Blessed Prophet asked Salmān al-Fārsī :

Do you know why Jumu'a is special [why it is called Jumu'a]? Salmān al-Fārsī & said, "I said, Allah and his Blessed Prophet & know best." The Blessed Prophet & replied, "The essence of your father Ādam * was gathered on this day."

On this day, Quraish gathered by Quşai [great, great grandfather of the Blessed Prophet *] in Dār al-Nadwa (meeting place). 3. On this day, the chief of Quraish, Kaʻb ibn Lu'ai, gathered his people to advise and instruct them on various matters.¹

Based on the last two opinions, the name Jumu'a was introduced by Quraish, either in the time of Quṣai or Ka'b ibn Lu'ai.

Ibn Ḥazam argued that the etymology of the word Jumuʻa is not pre-Islamic, but in fact introduced by the Helpers [Anṣār] of Madina. He supports his view with the statement of Ibn Sīrīn, which is narrated by Qurṭubī, Ālūsī, 'Ainī, Ḥāfiz ibn Ḥajar and most of the ḥadīth masters [muḥaddithīn] and exegetes [mufassirīn], that before the migration of the Blessed Prophet *, the Anṣār would observe that the Christans and Jews had appointed special days to gather and worship, discuss matters of faith and on which their leaders would advise the congregations. After this, the Anṣār also decided to appoint a day for all to gather and worship and discuss matters of faith. This was the day of 'Urūba, which they named Jumuʻa, since they would gather on this day.'

THE NAME OF JUMU'A IN THE HEREAFTER

In the Hereafter, Jumu'a will be called the "Day of Increase" [Yaum al-Mazīd], because on this day Allah will reveal Himself to the dwellers of Paradise and will increase the blessings He bestows upon them in Paradise.³

JUMU'A-THE MOST VIRTUOUS DAY OF THE WEEK

Abū Huraira : narrates that the Blessed Prophet * said:

The best day upon which the sun rises is the day of Jumu'a. Ādam ﷺ was born on this day, and he entered and was expelled from Paradise on this day; and the Day of Judgment will occur on this day.⁴

^{1&#}x27;Umdat al-Qārī, 6/161

^{2&#}x27;Umdat al-Qārī | Rūḥ al-Ma'ānī

³Rūh al-Ma'ānī, 14/101

⁴Muslim, Faḍl Yaum al-Jumu'a | Tirmidhī, mā Jā' fī Faḍl Yaum al-Jumu'a

THE ESSENTIALS OF JUMU'A

JUMU'A-A SHINING AND ILLUMINATING DAY

عَنْ أَنْسِ بْنِ مَالِكٍ قَالَكَانَ النَّبِيُّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- يَقُولُ لَيلَةُ الْجُمُعَةِ غَزَّاءُ وَيُومُهَا أَزْهَرُ

Anas an arrated that the Blessed Prophet would say:

The night of Jumu'a is illuminated and its day is shining and beautiful.⁵

JUMU'A-THE LEADER OF ALL DAYS

عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْدِرِ قَالَ قَالَ النّبِيُّ – صَلّى اللهُ عَلَيهِ وَسَلَّمَ – إِنَّ يَومَ الْجُمُعَةِ سَيِّدُ الْآيَامِ وَأَعْظَمُهَا عِنْدَ اللّهِ وَهُوَ أَغْظَمُ عِنْدَ اللّهِ مِنْ يَوِم الْأَضْحَى وَيُومِ الْفِطْرِ

Abū Lubāba 🕮 narrated that the Blessed Prophet 👺 said:

Verily, Jumu'a is the leader of all the days, as it holds a high status in the eyes of Allah and is even greater to Him than 'Eid al-Fiṭr and 'Eid al-Aḍḥā."

THE VIRTUE OF DEATH ON JUMU'A

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ قَالَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– مَنْ مَاتَ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةَ الْجُنُعَةِ وُقِىَ فِئْنَةَ الْقَبْر

'Abd Allāh ibn 'Amr 😹 narrates that the Blessed Prophet 🕏 said:

Whoever dies on the day or night of Jumu'a will be saved from the tribulations of the grave."

JUMU'A-WEEKLY 'EID OF THE MUSLIMS

عَنْ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- إِنَّ هَذَا يَومُ عِيدٍ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ »

'Abd Allāh ibn 'Abbās : says that the Blessed Prophet said of Jumu'a:

Allah has made it a day of 'Eid for the Muslims.'

⁵Musnad Ahmad, 5/260

⁶Ibn Māja, fī Fadl al-Jumu'a | Musnad Ahmad, Ziyādat fī Ḥadīth Abī Lubāba

Musnad Ahmad, Musnad Ahd Allāh ibn 'Amr | Tirmidhī, mā Jā 'fī man Māta [with slightly different wording]

⁸Ibn Māja, mā Jā' fi al-Zīna

ALLAH HAS MADE IT A DAY OF EID FOR THE MUSLIMS

قَالَ أَبُو عُبَيدٍ شَهِدْتُ الْعِيدَ مَعَ عُثْمَانَ بْنِ عَفَّانَ فَكَانَ ذَلِكَ يَوِمَ الْجُمُعَةِ فَصَلَّى فَثَلَ الْخُطْبَةِ ثُمَّ خَطَبَ فَقَالَ يَا أَيُّهِا النَّاسُ إِنَّ هَذَا يَوِمٌّ قَدِ اجْتَمَعَ لَكُمْ فِيهِ عِيدانِ

'Abu 'Ubaid 🕸 says:

I prayed Eid şalāt, which fell on a Jumuʻa [on that year] with 'Uthmān 'Uthmān first led şalāt, delivered the sermon [khuṭba] and said, "This is a day in which two 'Eids have coincided.'"

Some of the Great Blessings of Jumu'a

The aḥadīth mention many unique virtues of Jumu'a, while scholars have enumerated as many as a hundred virtues of the day of Jumu'a. For example, Suyūṭī wrote a book by the name, al-Lum'a fī Khaṣāiṣ al-Jumu'a [The Shimmer of the Qualities of Jumu'a] on the virtues and greatness of Jumu'a.

A few such virtues are narrated in the following hadīth:

عَنْ أَبِى لَبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ قَالَ قَالَ النَبِيُّ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- لِنَّ يَومَ الْجُمُعَةِ سَيْدُ الْأَيْمِ وَأَعْظَمُهَا عِنْدَ اللَّهِ وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَهِمِ الأَضْحَى وَهِمِ الْفِطْرِ فِيهِ حَسْسُ خِلال حَلَقَ اللَّهُ فِيهِ آذَمَ وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ لِلَي الأَرْضِ وَفِيهِ تَوَفَّى اللَّهُ آدَمَ وَفِيهِ سَاعَةٌ لاَ سِنْأُل اللَّهَ فِيهَا الْمُبْدُ شَيِّنًا لِلَّا أَعْطَاهُ مَا لَمْ يَسْأَلُ حَرَامًا وَفِيهِ تَقُومُ السَّاعَةُ مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلاَ سَمَاءٍ وَلاَ أَرْضٍ وَلاَ رِيَاحٍ وَلاَ جَبَالِ وَلاَ يَحْرِ الاَّ وَهُنَ يُشْفِقُنُ مِنْ يَعِ الْجُمْعَةِ

Abū Lubāba 🕸 says the Blessed Prophet 🏶 said:

Jumuʻa is the leader of all days; it has a high place in the sight of Allah and is greater to Him than 'Eid al-Fiţr and 'Eid al-Aḍḥā. It is blessed with five virtues:

- 1. Allah se created Ādam se on this day.
- 2. Allah placed him on earth on this day.
- 3. Ādam 🗱 passed away on this day.
- There is a certain time on Jumu'a that Allah will grant anything someone asks for unless it is prohibited.

⁹Bukhārī, mā Yu'kalu min Luhūm

THE ESSENTIALS OF JUMU'A

 The Day of Judgment will take place on this day, [thus] the angels, the skies, the earth, the air, the mountains and the oceans all fear the day of Jumu'a.¹⁰

Note: The Blessed Prophet arrates five important virtues of Jumu'a:

- Allah ** created Ādam ** on this day; in other words, it was the day
 on which the best of creations [ashraf al-makhlūqāt] came into being.
- 2. Ādam sedescended upon the earth on this day. Some scholars believe he descended in India in a place called Sarandib. His descent to earth is considered one of the virtues of Jumu'a because it became the reason for the creation of this world, all of which was created solely to serve mankind. Also, he was the reason for the proliferation of his progeny, many of whom were chosen as prophets. The greatest of all of them was the Leader of all Prophets and a Mercy for the Universe, the Blessed Prophet set, while many others became great friends [walīs] of Allah se.
- Ādam ## passed away on this day. This is considered amongst
 the virtues of Jumu'a because death is a gift for the believer; the first
 to receive this gift was Ādam ##.
- This day holds a special time for the acceptance of supplications, which will be discussed later in this book, Allah 364 willing.
- 5. The Day of Judgment, which is a gift for the people of faith, will occur on this day. The deceased anxiously await the Day of Judgment where they will be honored to see Allah on this day. Moreover, the people of taqwā (godfearingness), the pious ones and friends of Allah on, will enter Paradise and their enemies will taste the Hellfire; therefore, this is also mentioned as a virtue of Jumu'a.

This hadīth narrates five virtues of Jumu'a while many others are mentioned in various other aḥadīth. For example, in *Tirmidhī* and *Muslim*, the ḥadīth states that Ādam # entered Paradise on this day, and in *Abū Dāwūd* that the repentance of Ādam # was accepted on Jumu'a.

¹⁰Ibn Māja, fī Faḍl al-Jumuʻa | Musnad Aḥmad, Ziyādatun fī Ḥadīth Abī Lubāba

¹¹al-Manhal, 2/189

THE DAY OF JUDGMENT

It is understood from many authentic ahadīth that the Day of Judgment will be on a Jumu'a, which is why all creation besides mankind fears the day of Jumu'a.

Abū Huraira : narrates that the Blessed Prophet said:

The best day on which the sun rises is the day of Jumu'a. Ādam ﷺ was born on this day and he entered and was expelled from Paradise on this day; the Day of Judgment will be on a Jumu'a.¹²

عَنْ أَبِى هُرَيْوَةَ قَالَ أَنَيْتُ الطُّورَ فَوَجَدْتُ ثَمَّ كَفْبًا فَمَكَنْتُ أَنَّا وَهُوَيَوِمًا أُحَدَثُهُ عَنْ رَسُولِ اللّهِ – صَلَّى الله عَلَيهِ وَسَلَّمَ صَلَّى الله عَلَيهِ وَسَلَّمَ صَلَّى الله عَلَيهِ وَلَيهِ وَسَلَّمَ الله عَلَيهِ وَلَيهِ وَلَيهِ قَبِضَ الله عَلَيهِ وَلَيهِ قَبِضَ الله عَلَيهِ وَلَيهِ قَبِضَ حَيْرُ يَومٍ طَلَعَتْ فِيهِ الشَّمْسُ وَيُمِ الْجُمُنَةِ فِيهِ خَلِقَ آدَمُ وَلِيهِ أُهْمِطَ وَفِيهِ تِيبَ عَلَيهِ وَلِيهِ قَبِضَ وَلِيهِ تَنُومُ السَّاعَةُ مَا عَلَى الأَرْضِ مِنْ دَانَةٍ إِلاَّ وَهِى تُصْبِحُ يَومَ الْجُمُعَةِ مُصِيخَةً حَتَّى تَطُلُعَ الشَّمْسُ شَعَقًا مِنَ السَّاعَةِ إلاَّ إِنَ آدَمَ

Abū Huraira an narrates that:

Once I ascended the mountain of Tūr and met Ka'b Aḥbār. We stayed together for a day. I would narrate aḥadīth to him and he narrated the stories of the Torah. I said to him, "The Blessed Prophet said, 'The best day on which the sun rises is the day of Jumu'a, in which Ādam was born. On this day he descended upon earth, his repentance was accepted, he passed away and the Day of Judgment will be on a Jumu'a. Aside from mankind, all the creations that live in this world lift their ears every Jumu'a [to listen for signs of the Day of Judgment] for fear that this Jumu'a is the Day of Judgment. 13""

THE PEOPLE OF THE BOOK DEPRIVED OF THIS DAY DUE TO REBELLIOUSNESS

¹²Muslim, Faḍl Yaum al-Jumu'a | Tirmidhī, mā Jā' fī Faḍl Yaum al-Jumu'a

¹³Nasā'ī, fī Dhikr al-Sā'a | Muwaṭṭa', mā Jā'fi al-Sā'a

Abū Huraira an narrates that the Blessed Prophet said:

We were the last [on this earth], but will be the first on the Day of Judgment, though the People of the Book received their books before us. Allah and this day compulsory upon them, but they differed in it. Then, Allah and guided us [and we were granted this day], and thus [we see that] others became our followers [in this matter]; the day of the Jews being one day after, and the Christians the following day. 14

عَنْ أَبِى هُرَورَةَ وحُدَيْفَةَ قَالاً قَالَ رَسُولُ اللَّهِ - صَلَّى اللهُ عَلَيهِ وَسَلَّمَ - أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ
مَنْ كَانَ شَبْلَنَا فَكَانَ لِلْيُهُودِ يَومُ السَّنَبتِ وَكَانَ لِلنَصَارَى يَومُ الْأَحَدِ فَجَاءَ اللَّهُ بِنَا فَهِدَانَا اللَّهُ لِيَومِ
الْجُمُعَةِ فَجَعَلَ الْجُمُعُةَ وَالسَّبَتَ وَالْأَحَدَ وَكَنَرِكَ هُمْ تَبَعْ لَنَا يَومُ الْقِيَامَةِ ذَحْنُ الآخِرُونَ مِنْ أَهْلِ الدُّنْيَا
وَالْأَوْلُونَ مِنْ الْقِيَامَةِ الْمُعْضَى لَهُمْ ثَبَّل الْخُلاق

Abū Huraira and Ḥudhaifa and narrated that the Blessed Prophet said:

Allah seturned away the nations that came before us from Jumu'a; thus, Saturday was for the Jews and Sunday for the Christians. Then, Allah seturned brought us and guided us towards Jumu'a and made Jumu'a, then Saturday and then Sunday. [As our day precedes theirs] likewise, we will precede them on the Day of Judgment. We are the last in the world, but the first on the Day of Judgment; we will be judged prior to anyone else. 15

THE DIFFERENCE BETWEEN OUR JUMU'A & THE SABBATH OF THE JEWS

Generally, when the People of the Book learn that Muslims also have a special day of worship, they compare it to the Sabbath, though there is no similarity between the two.

Firstly, the People of the Book believe that one day of the week is for rest because God created the skies and the earth in six days and rested on the seventh. Secondly, they have become inured to the belief that the

¹⁴Bukhārī, Fard al-Jumu'a | Muslim, Hidāyat Hādhihi al-Umma

¹⁵ Muslim, Hidāyat Hādhihi al-Umma

Sabbath is the only day of worship and because of that they do not have to worship Him on any other day of the week. On the other hand, Jumu'a is an existentially blessed day in Islam. It is a time for Muslims to come together [for worship] and to increase worship more than on other days. At the same time, one may continue to do business or go to work like on any other day of the week. Allah ** Himself says in His holy book:

O you who believe, when [the adhān] is called for ṣalāt on the day of Jumu'a, then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when ṣalāt has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often so that you may succeed. 16



^{1662:9-10}



Chapter 2

HISTORY OF JUMU'A

JUMU'A IS COMPULSORY

The compulsoriness of şalāt al-Jumuʻa is established in the Qu'ran, Sunna, and [Scholarly] Consensus [$Ijm\bar{a}$], and there is no second opinion about its being compulsory. Anyone who denies this leaves the fold of Islam. It is the most important of all şalāts and the most essential of all compulsory deeds. Allah se states in the Qur'an:

O you who believe, when [the adhān] is called for ṣalāt on the day of Jumu'a, then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.¹⁷

And the Blessed Prophet \$ said:

Attending Jumu'a is compulsory upon every [male] adult.18

THE FIRST JUMU'A IN ISLAM

^{1762.0}

¹⁸Nasā'ī, al-Tashdīd fi al-Takhalluf

THE ESSENTIALS OF JUMU'A

بِمَكَّةَ فَكَنَّبَ إِلَى مُصْعَبِ بْنِ عُمَيرِ أَمَّا بَعْدُ فَانْظُرِ الْيَوْمَ الَّذِي تَجْهُرُ فِيهِ الْيُهُودُ بِالزَّبُورِ فَاجْمَعُوا يِسَاءَكُمُ وَأَبْنَاءَكُمْ فَإِذَا مَالَ النَّهَارُ عَنْ شَطْرِهِ عِبْدَ الزَّوَالِ مِنْ يَهِمِ الْجُمُعَةِ فَتَقَرَّبُوا إِلَى اللَّهِ بِرِكْمَتَين قَالَ فَهُو أَوْلُ مِنْ جَمَعَ حَتَّى قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُدِينَةَ فَجَمَعَ عِنْدَ الزَّوَالِ مِنْ الظَّهْرِ وَأَظْهَرُ ذِلِكَ

It is narrated by 'Abd Allāh ibn 'Abbās 🕸 that:

The Blessed Prophet allowed Jumu'a before migration. He himself could not perform Jumu'a in Makka, but wrote to Mus'ab ibn 'Umair saying, "Avoid the day on which the Jews recite the Psalms loudly, then gather your women and children on Jumu'a after noon and gain closeness to Allah with two units [rak'a]."

'Abd Allāh ibn 'Abbās 🕸 says:

Muş'ab ibn 'Umair 🕸 was the first to lead Jumu'a until the Blessed Prophet 🔻 migrated to Madina and began leading Jumu'a at the time of zuhr [after noon] in public. 19

Țabarānī narrates a similar ḥadīth in his *al-Muʻjam al-Kabīr* from Abū Masʻūd ∰:

Abū Mas'ūd Anṣārī 🕸 says:

The first of the Emigrants [muhājirīn] to arrive in Madina was Muṣʿab ibn 'Umair , and he was also the first to lead Jumuʿa. He led Jumuʿa before the Blessed Prophet * migrated to Madina.20

The aforementioned narrations indicate that the first to lead Jumu'a was Muş'ab ibn 'Umair , though other aḥadīth state that it was As'ad ibn Zarāra ...

It is known that Muş'ab ibn 'Umair was a guest at As'ad ibn Zarāra's home and that As'ad ibn Zarāra facilitated the first Jumu'a in Madina. In that case, it is most likely that the aḥadīth that narrate his being the first to lead Jumu'a mean to say that he was the first to

¹⁹al-Talkhīs al-Khabīr, *Kitāb al-Jumu* 'a, 2/57

²⁰ al-Mu'jam al-Kabīr, al-Bāb al-Rābi' 12/231

initiate the first Jumu'a in Madina, not the first to lead it. And only Allah see knows best.

THE FIRST JUMU'A OF THE BLESSED PROPHET \$

When the Blessed Prophet migrated to Madina, he stayed in Quba' [in the outskirts of Madina] for approximately fourteen days but never led Jumu'a there since it was a small village [Jumu'a is not permitted in villages as will be mentioned later, Allah willing]. When he continued his journey from Quba' to Madina, he led Jumu'a in the tribe of Banū Salama ibn Auf. This was his first Jumu'a.²¹

The masjid built on the site where the Blessed Prophet \$\mathbb{g}\$ first led Jumu'a is called Masjid Jumu'a. His first Jumu'a sermon is also preserved as narrated by Qurtubī as follows:

الْحَمْدُ الله أَلَا اللهُ وَحُدَهُ لَاشَرِيكَ لَهُ وَأَشْهَدِيهِ وَأُوْنَ بِهِ وَلاَ أَكُورُهُ وَأَعَادِي مَنْ يَكُمُرُ بِهِ وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ أَنْ لاَ إِلَهُ إِلّا اللهُ وَحُدَهُ لَاشَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلُهُ بِالْهُدَى وَدِينِ الْحَقِّ وَالنُّورِ وَالْمُوعِظَةِ وَالْحِكْمَةِ عَلَى فَتُرة مِنَ الرَّسُلِ وَقَاةٍ مِنَ الْمِلْمِ وَصَاكَلَةٍ مِنَ النَّاسِ وَاثْقِطَاعٍ مِنَ النَّاسِ وَاثْقِطَاعٍ مِنَ النَّاسِ وَاثْقِطَاعٍ مِنَ النَّهِ وَرُسُولُهُ وَقَدْ وَشَدَ وَمَنْ يَعْصِ اللهَ وَرَسُولُهُ وَقَدْ عُوى وَفَرَطَ وَصَلَّ صَلالاً بَعِيدًا أُوصِيكُمْ بِثَقْوَى اللهِ فَاللهِ وَيَلْهُ فَيَدُ رُشَدَ وَمَنْ يَعْصِ اللهَ وَرَسُولُهُ وَقَدْ عُوى وَفَرَطَ وَصَلَّ صَلالاً بَعِيدًا أُوصِيكُمْ بِثَقْوَى اللهِ فَاللهِ فَيْنَهُ وَيَرُمُ مَا أُوصَى بِهِ اللهُ اللهِ اللهِ اللهِ عَلَى وَجَلِ مَخَافَةٍ مِنْ رَبِّهِ عَونَ صِدْفِي عَلَى مَا شَعْوَنَ مِنْ أَلْهِ لِللّهُ عِنْ نَشْمِهِ فَإِنَّ تَقْوَى اللهِ لِمَنْ عَلَى وَجَلِ مَخَلِى مَخَلِ اللهِ لَيْنَ عَلَى مَعْمَلُ اللهِ مَنْ أَنْمِوهُ فَي اللهِ لَيْنَ عَلَى عَلَى مَا شَعْوَنَ مِنْ أَلْهِ لَهُ وَكُولًا فِي عَاجِلِ أَمْرِهِ وَدُخْرًا فِيمَا بِهُ لِكُونَ فِي السِرِ وَالْعَلَامِ اللهِ يَعْوَى بِهِ إِلَّا وَجُمْ اللهَ يُكُونُ لِلهُ وَكُولًا فِي عَاجِلِ أَمْرِهِ وَدُخْرًا فِيمَا وَحُحَلَ اللهِ وَلَا لَهُ وَكُمْ اللهُ وَكُولُوا فَيْ اللهِ وَلَا اللهِ مُنْ مَا لَهُ وَلَاهُ وَلَا مَنْ يَعْفَى اللهِ لَكُونَ وَمَا اللهِ اللهِ عَلَى مَا يُعْفِى اللهِ وَلَا لَمُولِكُونَ وَلَا اللهُ فِي عَاجِلِ أَمْرُوهُ وَلَا عَلْهُ وَلَا لَلْهُ وَلَا لَوْ وَلَاللهَ وَلَاللهَ وَلَاللهَ وَلَاللهَ وَلَاللهِ وَلَاهُ وَلَا لَهُ وَلَا وَلَا لَلْهُ فِي عَلَمُ اللهُ وَلَا مُؤْلِكُونَ وَلَا عَلْهُ وَلَا عَلْهُ وَلَا اللهُ فِي عَاجِلِ أَمُولُوا وَاللهُ وَلْمَا وَلَا اللهُ وَلَا عَلْهُ وَلَا عَلْهُ وَلَا مُؤْلُولُوا وَلَا مُؤْلُولُولُوا وَاللهُ وَلَا اللهُ وَلَا عَلْهُ وَلَا عَلَى مَا مُنْفَقَلُ فَلَا لَا اللّهُ وَلَا مُؤْلُولُوا وَلَاللهُ وَلَاللهُ وَلَا عَلْهُ وَاللهُ وَلَا عَلَاللهُ وَلَا عَلَاللهُ وَلَا

²¹Rūḥ al-Maʿānī, 14/101 | Tafsīr al-Qurṭubī, 18/98

تُقُوى اللهِ تَوَقِى مَثْتِهِ وَتَوَقِى عُقُوْيَهِ وَتَوَقِى سُخُطِهِ وَإِنَّ تَقُوى اللهِ ثَبَيْضُ الْوُجُوهَ وَثَرُضِي الرَّبَ وَتَوْفَعُ الدَّرَجَةَ فَخُذُوا بِحَظُكُمْ وَلَا تُقْرَعُوا فِي جُنْبِ اللهِ فَقَدْ عَلَمَكُمْ كِنَّابُهُ وَهَجَ لَكُمْ سَبِيلَهُ لِيقُلَمَ الَّذِينَ صَدَقُوا وَيَعْلَمَ الكَاذِينَ فَأَخْسِنُوا كُمَا أَخْسَنُ اللهِ فَقَدْ عَلَمَكُمْ وَعَادُوا أَعْدَاءُهُ وَجَاهِدُوا فِي اللهِ حَقَّ جِهادِهِ هُوَ اجْنَبَكُمْ وَسَمَّاكُمُ الْمُسْلِمِينَ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيْنَةٍ وَيَحْدًا مَنْ حَيَّ عَنْ بَيْنَةٍ وَلا حَولَ وَلاَ قَوْ إِلاَّ فِي اللهِ حَقَ اللهِ عَلَى وَعَمْلُوا لِمَا بَعْدَ الْمَوْتِ فَإِنَّهُ مَنْ يُصِلِّحُ مَا بَينَه وَبَينَ اللهِ يَكُمُّهُ اللهُ يَكُمُّهُ مَا بَينَهُ وَبَينَ النَّاسِ وَلاَ يَقْضُونَ عَلَيهِ وَلاَ يَشِكُونَ مِنْهُ اللهُ كُمُّةُ اللهُ مُكْمَلًا وَلَيْ اللهِ مَنْ اللهُ يَكُمُّهُ اللهُ مَا بَينَهُ وَبَينَ النَّاسِ وَلاَ يَقْضُونَ عَلَيهِ وَلاَ يَشِلُكُونَ مِنْهُ اللهُ كُمُّهُ اللهُ مُكَالِمُ وَلاَ يَقْضُونَ عَلَيهِ وَلاَ يَشْلُونَ مِنْهُ اللهُ أَكْبُرُ

All praise is due to Allah :: I praise Him, ask only Him for help, and ask Him alone for guidance and His mercy. I have faith in Him only. Do not disbelieve in Him, despise those who deny Him, and I bear witness that there is no lord but Allah ... He is alone; He has no equal and I bear witness that Muḥammad is His servant and His prophet whom Allah sent for guidance, the true way, light, sincere advice and wisdom at a time when the delegation of prophets to this world had ceased, knowledge was meager, the majority had deviated from the straight path, time was at its end, the Day of Judgment was near and the world had fulfilled its time-frame. Those who follow Allah ** and His Blessed Prophet * have found the true path, and those who disobey Allah as and His Blessed Prophet have strayed and trespassed the boundaries [set by Allah ** and His Blessed Prophet [8] and have fallen in the abyss of deviation. I advise you to hold onto taqwa, and the best advice a Muslim can give another is that he encourage him towards the Hereafter and ask him to hold tight to the taqwā of Allah ≥; and fear Allah ≥ the way He demands that you fear Him, because the best way to attain the things you desire in the Hereafter is to fear Him.

And whosoever perfects his relationship with Allah so in his public and private life, and does so only to please Allah so, will be remembered and honored in this world. It will help him after death, on the day when he will be most in need of the good deeds he sent before him and on the day when he will wish his bad deeds were as far as could be from him. Allah so tells you to fear Him and He is merciful upon His servants. He is the Creator who spoke the truth and fulfilled His promise, which cannot be broken. Verily, Allah so says, "Nothing can be changed before me and I am not unjust upon mankind."

History of Jumu'a

Fear Allah win your public and private affairs of the material world and the Hereafter because the sins of one who has taqwā are forgiven and his good deeds are increased. And whosoever has taqwā achieves true success. And verily taqwā protects against His wrath, His punishment and His anger. Taqwā illuminates the faces and pleases the Creator and raises one's status, so take your portion of this taqwā and do not fall short in this matter. Verily, He taught you His book and showed you His way so that He knows the truthful from the liars. Thus, be good to others as Allah vis good to you, and make His enemies your enemies and strive to achieve Allah vas as you ought to strive. He himself chose you and gave you the name Muslim so that he who perishes, perishes upon proof and he who lives, lives upon proof.

The power to save from sin and to perform good deeds comes from Allah alone. Therefore, remember Allah in abundance and make preparation for that which comes after death. Verily, he who clears that which is between him and Allah in He will be sufficient for him and in his affairs with others because Allah in makes decisions about people and people do not make decisions about Him, nor do they have any right to. Allah is the greatest. The power to save from sin and to permit good deeds is from Allah in alone.

THE FIRST MASJID WHERE JUMU'A WAS HELD AFTER THE MASJID OF THE BLESSED PROPHET *

The first masjid where Jumu'a was held after the masjid of the Blessed Prophet * was Masjid 'Abd al-Qais in Juwāthā, Bahrain.

'Abd Allāh ibn 'Abbās 🕸 said:

The first masjid where Jumu'a was held after the masjid of the Blessed Prophet *, was Masjid 'Abd al-Qais in Juwāthā, Bahrain.²²



²² Bukhārī, al-Jumu'a fi al-Qurā



Chapter 3

COMPULSORINESS OF JUMU'A

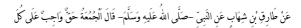
WHO MUST PRAY JUMU'A

There are two types of conditions for Jumu'a to become compulsory. The first type of conditions are those that make Jumu'a compulsory upon the individual, while the second are those that make the establishing of Jumu'a compulsory.

In brief, if the first type of conditions are fulfilled but the second are not yet fulfilled, this individual [upon whom Jumu'a has been made compulsory] is not required to pray Jumu'a until after the fulfillment of the second type of conditions.

In this section, we will focus on the first set of conditions necessary for Jumu'a to become compulsory on an individual. These conditions are as follows:

- To be male: Jumu'a is not compulsory upon women; it is better for them to pray zuhr at home than to pray Jumu'a.
- 2. **To be free**: Jumu'a is not compulsory upon slaves.
- 3. To be an adult: Jumu'a is not compulsory upon children.
- 4. To be in good health: Jumu'a is not compulsory upon a disabled person who is unable to go to the masjid or for whom going to Jumu'a will aggravate his condition. Likewise, Jumu'a is not compulsory upon the elderly if going for Jumu'a exacerbates their condition.



THE ESSENTIALS OF JUMU'A

مُسْلِم فِي جَمَاعَةِ إِلاَّ أَرْتَعَةً عَبْدٌ مَمْلُوكٌ أَو امْرَأَةٌ أَوْ صَبِي اَوْ مَرضٌ

It is narrated by Tariq ibn Shihab @ that the Blessed Prophet * said:

Jumu'a with the congregation is compulsory upon every Muslim except four types of people: a slave, a woman, a child, and a bedridden person.²³

This same narration is to be found in the *Mustadrak* of Ḥākim by Abū Mūsā Ashʿarī ﷺ:

عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَطِيَّةَ عَنْ جَدَّتِهِ أُمْ عَطِيَّةَ أَنَّ رَسُولَ اللَّهِ – صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – لَمَّا قَدِمَ الْمُدِينَةَ جَمَعَ نِسَاءَ الأَّصَارِ فِى بَيتٍ فَأَرْسَلَ إِلَيْنَا عُمَرَ بْنَ الْخَطَّابِ فَعَلَمْ عَلَيْهَ وَسَلَّمَ عَلَيْهَ وَسَلَّمَ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ أَنَّا رَسُولُ رَسُولِ اللَّهِ – صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – إِلَيْكُنَّ وَأَمَرَنَا بِالْعِيدَيْنِ أَنْ نُخْرِجَ فِيهِمَا الْخُيْصَ وَالْعُنَّقُ وَلاَ جُمُعَةَ عَلَيْنَا وَهَانَا عَلَيْهِ السَّلَامُ ثُمَّ قَالَ اللهِ عَلَيْهِ وَهَانَا عَلَيْهَ وَهَانَا عَلَيْهِ وَعَلَيْهَ وَهُوانَا عَلَيْهِ السَّلَامُ فَيْعَ وَاللَّهُ عَلَيْهُ وَلَا جُمُعَةً عَلَيْنَا وَهَانَا عَمْرَا اللّهِ عَلَيْهَ وَهَانَا عَلَيْهَ وَهُوانَا عَلَيْهُ وَلَا جُمُعَةً عَلَيْنَا وَهُوانَا عَلَيْهِ وَاللّهُ وَلِي اللّهُ وَالْمُؤْلِقُولُ وَاللّهُ وَلَا عُلْمُ عَلَيْلًا وَلَوْلَا اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَمْ اللّهُ وَاللّهُ وَالْمُؤْلِقُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلِمْ عُلَالَالِيلَا اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَالْمُ وَاللّهُ وَالل

Umm 'Aṭiyya 🕸 said:

When the Blessed Prophet sentered Madina, he gathered all the women of the Ansar in one house and sent 'Umar to us. 'Umar came by the door and greeted us, to which we returned the greeting. He then said, "I have been sent to you by the Blessed Prophet ." He told us to take the adolescent girls and menstruating women with us for 'Eid prayer, that Jumu'a was not compulsory upon us and that we were forbidden from attending funeral prayers [salāt al-janāza].²⁴

5. To reside in a city: Jumu'a is not compulsory upon a traveler.²⁵

It is narrated by 'Abd Allāh ibn 'Umar ﷺ that the Blessed Prophet said:

Jumu'a is not compulsory upon a traveler.

²³Abū Dāwūd, al-Jumuʻa li al-Mamlūk

²⁴Abū Dāwūd, Khurūj al-Nisā' li al-'Īd

²⁵ al-Sunan al-Kubrā, 3/184

Hasan says:

We were with 'Abd al-Raḥmān ibn Samura in Khurāsān, in the path of Allah . We shortened our ṣalāt [*qaṣr*] and did not pray Jumu'a.²⁶

Also, the Blessed Prophet * and the rightly guided caliphs did not pray Jumu'a when on a journey. However, a traveler can lead Jumu'a if he chooses to [though Jumu'a is not compulsory upon him]. Imam Nawawi even proclaims a consensus of all the scholars on this in *Sharh al-Muhadhdhab*.

Jumu'a is compulsory upon those who fulfill the aforementioned conditions except when one cannot attend the congregation because of a severe rainstorm, snowstorm, strong winds or one feels threatened by something or someone.

Note: Jumu'a is not compulsory if any one of the aforementioned conditions is not fulfilled, but if one prays Jumu'a he is not required to pray zuhr again.

THE CONDITIONS FOR ESTABLISHING JUMU'A

The second type of conditions are those which are necessary to establish Jumu'a itself. If these conditions are not fulfilled, Jumu'a will be void and one will have to pray zuhr.

1. Jumu'a must be held in a city

a. Hadith #1:

Jumu'a is not compulsory upon Muslims who live in rural areas. If they do, their Jumu'a will be invalid and they will have to pray zuhr again.

'Alī 🙉 said:

There is no Jumu'a or 'Eid except in a central city.²⁷

²⁶ Ibid, 3/185

 $^{^{27}}$ Muşannaf İbn Abī Shaiba, 2/10 | al-Sunan al-Kubrā 3/179 | Muşannaf 'Abd al-Razzāq, 3/167 | Muşhkil al-Āthār 3/150

b. Hadīth #2:

It is narrated by Abū Huraira 🕸 that the Blessed Prophet 🕏 said:

Jumu'a is not compulsory upon five types of people: woman, traveler, slave, child and dwellers of the village.²⁸

c. Ahadīth #3, 4 and 5:

Atā' said:

When you are in a central city and the adhān is called out for Jumu'a, it is incumbent upon you to attend Jumu'a regardless of whether you heard the adhān or not.²⁹

For this same reason, the Blessed Prophet never established Jumu'a in Masjid Qubā' and also Jumu'a was never held in the outbound areas of Madina ['awālī']. The people of these areas would alternate in praying Jumu'a behind the Blessed Prophet in Madina [so that everyone had the opportunity to pray behind the Blessed Prophet]. This is mentioned in a ḥadīth by 'Āisha :

'Āisha 🐲, the wife of the Blessed Prophet 🟶 said:

People alternated on coming for Jumu'a from their homes and the outbound areas.

This hadīth indicates that Jumu'a was not compulsory upon the villagers because the hadīth clearly states that they attended

²⁸al-Sunan al-Kubrā, 19/111

²⁹Bukhārī, min aina Tu'tā al-Jumu'a

Compulsoriness Of Jumu'a

Jumu'a on alternate weeks. Had it been compulsory, they all would have come for Jumu'a, and if they had not, the Blessed Prophet *would certainly have enjoined praying Jumu'a in Madina. However, since the outbound areas comprised of villages and hamlets, they could not hold their own Jumu'a.

Also, when 'Eid came on a Jumu'a during the caliphate of 'Uthmān , he delivered the sermon and said [at the end], addressing the villagers from the outbound areas: 30

O people! Two "Eids have coincided on this day. Whoever among the people of the outbound areas wishes to stay behind for Jumu'a may stay behind, and if anyone wishes to go, I allow them to return.³¹

['Uthmān @ permitted them to leave only because Jumu'a was not compulsory on them. However, we should remember that these areas are now in the city limits of Madina].

For the same reason, the Blessed Prophet & combined zuhr and 'aṣr in 'Arafāt [in hajj], though it is clear from the ahadīth that the day of 'Arafāt [9th of *Dhu al-Ḥijja*] fell on a Jumu'a the year the Blessed Prophet & performed hajj. However, since 'Arafāt was unpopulated, the Blessed Prophet & did not lead Jumu'a there.

Also, it was easier upon people from the outbound areas to pray Jumu'a in their own localities than in Madina since traveling was considerably more difficult in those times. If praying Jumu'a in the city was not conditional, they certainly would have established Jumu'a in their localities. And if that had been the case [that they established Jumu'a in their localities], then the masjid of 'Abd al-Qais [Juwātha, Bahrain] would not have been the second masjid in which Jumu'a was held after the masjid of the Blessed Prophet .

'Abd Allāh ibn 'Abbās 🕸 said:

³⁰Ibid

³¹ Muwațța', al-Amr bi al-Şalā | Bukhārī, mā Yu'kalu min Luḥūm

The first masjid where Jumu'a was held after the masjid of the Blessed Prophet was Masjid 'Abd al-Qais in Juwāthā, Bahrain.³²

d. Hadīth #6:

Enroute to Madina, the Blessed Prophet stayed in Quba' for fourteen days as mentioned in *Bukhārī*. Though Jumu'a was compulsory before migration, the Blessed Prophet did not lead Jumu'a in Quba'. Instead, he prayed his first Jumu'a upon arriving in Madina [a historical fact all hadīth masters, exegetes and historians agree upon].

 Jumu'a cannot be held in dar al-ḥarb [a state openly hostile to Muslims] as in Makka at the time of the Blessed Prophet. This is why the Blessed Prophet. never prayed Jumu'a in Makka [before migration], though his Companions. had already established it in Madina.

3. Praying şalāt with congregation

a. A congregation comprises of at least three people.

It is narrated by Ṭāriq ibn Shihāb 🐠 that the Blessed Prophet 🐉 said:

Jumu'a with congregation is compulsory upon every Muslim except four types of people: a slave, a woman, a child and a bedridden person.³³

Note: This hadīth indicates that Jumu'a can only be established by congregation.

The scholars are unanimous in that Jumu'a cannot be held without a congregation because the word "Jumu'a" itself is derived from *jam'un* (جَمُعْ), which means three or more of something. But the question is how many people make a congregation?

The scholars disagree on this issue since there is no mention in any hadith of the least number of people required to establish

³² Bukhārī, al-Jumu'a fi al-Qurā

³³Abū Dāwūd, al-Jumuʻa li al-Mamlūk

a congregation. Though, in Arabic, the word "Jumu'a" itself signifies at least three [of something], meaning that according to the Qur'an, there must be at least three people to establish Jumu'a.

4. Delivering a sermon

a. Jumu'a is invalid without a sermon. The Blessed Prophet mever led Jumu'a without a sermon. The conditions for and details of a sermon will be mentioned in a later chapter.

5. To be within the time of Jumu'a

- a. The time of Jumu'a is the same as zuhr [which is afternoon] until the beginning of 'Aṣr time. Had it been any other time, the Blessed Prophet would have informed us about it. Since Jumu'a is at the same time as zuhr, we see no mention of any specific time for Jumu'a in the aḥadīth. Once it is understood that Jumu'a begins afternoon, it is also understood that its integrals [i.e., the adhān, the sermon and ṣalāt] cannot be held before noon time either.
- b. Jumu'a ends when 'aṣr begins.

Anas ibn Mālik : said:

The Blessed Prophet *would lead Jumu'a after noon.

In this hadīth, Anas ibn Mālik si describing the habit of the Blessed Prophet the habit that he would always pray Jumu'a after noon. This is why Imam Bukhārī titled the chapter [under which the abovementioned hadīth is narrated], BābWaqtal-Jumu'at idhā Zālat al-Shams (chapter on the time of Jumu'a being after noon).³⁴

Salama ibn Akwa' said:

³⁴Bukhārī, Waqt al-Jumuʻa | Tirmidhī, mā Jāʾ fī Waqt al-Jumuʻa

We used to prayed Jumu'a with the Blessed Prophet \$\mathbb{g}\$ after noon and returned following the shadow³⁵.

Jābir ibn 'Abd Allāh 🛎 said:

The Blessed Prophet * prayed Jumu'a after noon.36

عَنْ مُحَمَّدِ بْنِ كُلْبِ الْقُرْطِيِ عَمَّنُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ بَينَا فَحْنُ مَعَهُ يَوْمَ الْجُمُعَةِ فِي مَسْجِدِ الْكُوفَةِ وَعَمَّارُ بْنُ يَاسِرِ أَمِيرٌ عَلَى الْكُوفَةِ لِعُمَرَ بْنِ الْخَطَّابِ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ إِلَى الظِلَ فَرَآهَ قَدْرَ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ إِلَى الظِلَ فَرَآهَ قَدْرُ اللَّهِ بْنُ مَسْعُودٍ إِلَى الظِلَ فَرَآهَ قَدْرُ اللَّهِ بْنُ مَسْعُودٍ عَلَى بَيْتِ الْمَالِ إِذْ ظَرَ عَبُدُ اللَّهِ بْنُ مَسْعُودٍ إِلَى الظِلَ فَرَآهَ قَدْرُ الشَّرَاكِ فَقَالَ إِنْ يُصِبُ صَاحِبُكُمْ سَنُّقَ بَيْبِكُمْ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ يَخْرُجُ الآنَ قَالَ فَوَالَهُ مَا فَرَحَ عَبْدُ اللَّهِ بْنُ يَاسِرٍ يَقُولُ الصَّلَاقَ المَلَاقَ المَلَاقَ المَلَاقِ مَا فَرَحَ عَبْدُ اللَّهِ بْنُ يَاسِرٍ يَقُولُ الصَلَاقَ Muḥammad ibn Ka'b al-Qurazī said:

A person told me, "Once we were with 'Abd Allāh ibn Mas'ūd
mon the day of Jumu'a. At the time, 'Umar had appointed
'Ammār ibn Yāsir he governor and 'Abd Allāh ibn Mas'ūd
the treasurer of Kūfa. 'Abd Allāh ibn Mas'ūd
suddenly noticed that the shadow was equal to a shoelace. He said,
'If 'Ammār follows the Sunna he will appear right about
now.'" The narrator said, "'Abd Allāh ibn Mas'ūd had only
completed his sentence that 'Ammār ibn Yāsir had appeared to
lead Jumu'a and was saying, 'salāt, salāt!'""

Suwaid ibn Ghafala & said:

I prayed ṣalāt behind Abū Bakr ∰ and 'Umar ∰ after noon.38

³⁵Muslim, *Ṣalāt al-Jumuʿat in Tazūl al-Shams* | Ibn Ḥabbān, *Mawāqīt al-Ṣalā*

³⁶al-Mu'jam al-Ausaț, Bāb al-Mīm 14/208

³⁷Musnad Aḥmad, Musnad 'Abd Allāh ibn Mas'ūd, 9/198

³⁸Fatḥ al-Bārī, Waqt al-Jumʿat idhā Zālat al-Shams

Compulsoriness Of Jumu'a

In the narration of Muwațța', Mālik ibn Abī 'Āmir said:

I observed that 'Aqīl ibn Abī Ṭālib's ses shawl would be spread out by the western wall of the masjid. When the shadow of the wall covered the shawl, 'Umar ses would arrive to lead Jumu'a.³⁹

The aforementioned ahadīth clearly state that the Blessed Prophet , the four rightly guided caliphs and other Companions prayed Jumu'a after noon only. Though some scholars hold the opinion that Jumu'a can be held before noon, there is little evidence from the ahadīth to support that view.

The Blessed Prophet \$\mathbb{g}\$ taught his umma the different times of the \$alāts. If the time for Jumu'a was any different from zuhr, he would definitely have mentioned it in the aḥadīth. On the contrary, we learn from the abovementioned hadīth in \$Bukhārī\$ and \$Muslim\$ that the Blessed Prophet \$\mathbb{g}\$ would always lead Jumu'a after noon.

The strongest evidence presented by those who say Jumu'a can be held before noon are given below.

b. Sahl 🕸 said:

We ate and napped [qailūla] after Jumu'a.41

c. The word used in the above hadīth for eating is *ghadā'*. *Ghadā'*

³⁹Ibid

⁴⁰Ibid

⁴¹Bukhārī, *Qaul Allāh fa idhā Quḍiyat al-Ṣalā* | Muslim, *Ṣalāt al-Jumuʿat idhā Tazūla* [with slightly different wording]

in Arabic is the meal eaten between sunrise and noon. In this hadīth, *ghadā*' is narrated as occuring before Jumu'a [which means that Jumu'a must be before noon].

But the context of the hadīth clearly indicates that the Companion is saying that they are before şalāt in regular days and after Jumu'a on the day of Jumu'a. In one hadīth, the Blessed Prophet used the same word ghadā' for the meal before sunrise [suhūr].

It is narrated by Irbāḍ ibn Sāria & that the Blessed Prophet said:

Come and eat the blessed meal [ghadā'].42

Ghadā' in this hadīth refers to the meal before sunrise, though in Arabic the meal before sunrise is not called ghadā'. Would it be right for anyone to deduce from this hadīth that the Blessed Prophet at the pre-sunrise meal after sunrise [while he was fasting] because the word ghadā' is used in the ḥadīth?

d. Some people take evidence from a hadīth of Muslim narrated by Salama ibn Akwa' ::

He said:

We would return from Jumu'a with the Blessed Prophet sand see that the walls did not shade us [i.e, did not cast a long shadow to offer them shade]. 43

The point of this hadīth is to show that the Blessed Prophet's sermon and Jumu'a were short. Though the walls cast a shadow, they were never long enough to shade anyone. Also, walls were built close to the ground in those times, which means that it would take longer for the walls to produce a shadow long enough for one to take shade under.

⁴²Abū Dāwūd, man Sammā al-Suḥur al-Ghadā' | Nasā'ī, Tasmiyat al-Suḥur Ghadā'an

⁴³ Muslim, Şalāt al-Jumu'a Ḥīn Tazūl al-Shams

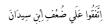
e. The strongest evidence of this group is the ḥadīth of Abd Allāh ibn Sīdān in *Musannaf Ibn Abī Shaiba*.

عَنْ عَبْدِ اللَّهِ بْنِ سِيدَانَ السُّلُمِيِّ قَالَ شَهِدْتُ يَوِمَ الْجُمُعَةِ مَعَ أَبِي بَكْرِ فَكَانَتُ صَلاَتُهُ وَحُطْبَتُهُ قَثَلَ نِصْفُ النَّهَارِ ثُمَّ شَهِدْتُهَا مَعَ عُمَرَ وَكَانَتْ صَلاَتُهُ وَخُطْبَتُهُ إِلَى أَنْ أَقُولَ انْصَفَ النَّهَارُ ثُمَّ شَهِدْتُهَا مَعَ عُشْمَانَ فَكَانَتْ صَلاَتُهُ وَخُطْبَتُهُ إِلَى أَنْ أَقُولَ زَالَ النَّهَارُ فَمَا رَأْتِتُ أَحَدًا عَابَ ذِلِكَ وَلاَ أَنْكَرُهُ

He said:

I prayed Jumu'a with Abū Bakr ## and noticed that his sermon and ṣalāt were before noon. Then, I prayed Jumu'a with 'Umar ## and saw that his sermon and ṣalāt were at a time that I would say is noon time. Then I prayed Jumu'a with 'Uthmān ## and saw that his sermon and ṣalāt were at a time that I would say is past noon time, but I never saw anyone criticize or object to this. *4

If this hadīth were authentic, there would be no need for any other hadīth to prove that Jumu'a could be held before noon. And though there is no mention of the Blessed Prophet in this hadīth, the practice of Abū Bakr itself is also evidential. The only problem is that this hadīth contradicts the authentic ahadīth, which narrate that both Abū Bakr in and 'Umar prayed Jumu'a after noon [the transmission of these ahadīth being thoroughly authenticated]. Secondly, the narrator 'Abd Allāh ibn Sīdān is unreliable; both Imam Bukhārī and Shaukānī say he is unreliable, while Dhahabī reports in Mīzān from some scholars that he is unknown [majhūl] and unworthy of regard. Zaila'ī says in Naṣb al-Rāya that he is weak and Imam Nawawī writes in al-Khulāṣa:



They all agree that Ibn Sīdān is weak.

In Fath al-Bārī, Ḥāfiz ibn Ḥajar relates from Ibn 'Adī,

⁴⁴Muṣannaf Ibn Abī Shaiba, 2/17 | Dāraquṭnī, Ṣalāt al-Jumuʻa qabla Niṣf al-Nahār



Of dubious character, unknown,

Therefore, some say he is unknown while others say he is weak. Can we really change the timings of salāt based on such weak aḥadīth that cannot even be used to prove a Sunna? How then can we use them as evidence to specify timings of a pillar of Islam? Every ḥadīth that indicates permissibility of Jumu'a before noon is weak like the aforementioned ḥadīth, whereas the aḥadīth that specify the time of Jumu'a being after noon are clear-cut, authentic and are found in the main books of aḥadīth.

Imam Shāfi'ī said:

The Blessed Prophet *, Abū Bakr *, 'Umar *, 'Uthmān *, and all the imams succeeding them prayed Jumu'a after noon.

SEVERE WARNING AGAINST MISSING JUMU'A

Many aḥadīth condemn and warn against missing Jumu'a. In some aḥadīth, it is narrated that the one who avoids Jumu'a intentionally or out of indolence has left this community.

It is narrated by 'Abd Allāh ibn 'Umar 🕸 and Abū Huraira 🕸 that:

We heard the Blessed Prophet standing on the pulpit saying, "People must stop missing Jumu'a otherwise Allah will seal their hearts; then they will become amongst the ignorant. 46"

⁴⁵Kitāb al-Umm, 7/195

⁴⁶ Muslim, al-Taghlīz fī Tark al-Jumu'a

Compulsoriness Of Jumu'a

عَنْ أَبِي الْبَحْدِ يَغِنِي الضَّمْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ مَنْ تَرْكَ الْجُمُعَةَ ثَلاثَ مَرَّاتٍ ثَهَاوُنَّا بِهَا طَبْمَ اللَّهُ عَلَى قَلْبهِ

It is narrated by Abū Ja'd al-Damrī
that the Blessed Prophet
said:

Allah
will seal the heart of one who misses Jumu'a three times out of indolence.
The said:

It has been reported in *Ibn Ḥabbān* that the Blessed Prophet *said:

Whoever misses three Jumu'a without [reasonable] excuse is a hypocrite.⁴⁸

It is narrated by 'Uqba ibn 'Āmir 🕸 that the Blessed Prophet 🕏 said:

My community will be destroyed by two things: books and milk. Someone asked, "Oh Blessed Prophet *! What do you mean by books and milk?" He replied, "After they learn the Qur'an, they will derive meanings that contradict what Allah * has revealed and due to their love for milk, they will miss Jumu'a and congregational salāt and will live outside of the city. 49"

Note: This hadīth is warning against the evil [fitna] of misinterpreting the meaning of the Qur'an, which has become commonplace in our community today. And by milk, the Blessed Prophet * is referring to love for wealth because people used to rely on their livestock for their means of living in the past. They would take their livestock far out to grassy fields to graze, thereby missing Jumu'a and congregational salāt in the masjids. Today, we see the same thing happening as people miss Jumu'a and the congregational salāt because of their jobs. May Allah * have mercy on our community.

⁴⁷Tirmidhī, mā Jā' fī Tark al-Jumu'a | Ibn Māja, mā Jā' fī man Tarak al-Jumu'a

⁴⁸Ibn Ḥabbān, *mā Jā' fi al-Shirk* | Ibn Khuzaima, *Abwāb al-Ṣalāt qabla al-Jumu'a*

⁴⁹Musnad Aḥmad, *Ḥadith ʿUqba ibn ʿĀmir* | Musnad Abū Yaʿlā, *Halāku Ummatī fi al-Kītāb*

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ حَطَبْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ فَقَالَ بِأَيَّهَا النَّاسُ تُوبُوا إِلَى اللهُ عَثَلِ أَنْ تَشُونُوا وَبَادِرُوا وَبَادِرُوا وَاعْلَمُوا وَبَبِعَبُمُ وَبَينَ رَبِّكُمْ مِكْثُرَة اللهُ عَبْلُ وَبَاللهُ لَهُ وَكُثُوا وَتُبْعَبُرُوا وَتَجْبَرُوا وَاعْلَمُوا أَنَّ اللهُ قَدْ افْتَرَضَ عَلَيكُمْ الْجُمُعُة فِي مَقَامِي هَذَا فِي يَومِي هَذَا فِي شَهْرِي هَذَا مِنْ عَامِي هَذَا إِلَى يَومِ الْقِيَامَةِ فَمَنْ عَلَيكُمُ الْجُمُعُة فِي مَقَامِي هَذَا إِلَى يَومِ الْقِيَامَةِ فَمَنْ تَوَكَى اللهُ لَهُ وَلَا عَنْ عَلَيْهِ أَوْ بَعْدِي وَلَهُ إِمَامٌ عَادِلٌ أَو جَائِنٌ اسْبَخْفَاقًا بِهَا أُو جُحُودًا لَهَا فَلاَ جَمَعَ اللّهُ لَهُ شَمْلُهُ وَلاَ بَرَكَ لَهُ فِي أَمْرِهِ أَلَا وَلا صَوْمَ لَهُ وَلا صَوْمَ لَهُ وَلا مِزَلَهُ مَنَّى يَتُوبَ فَعَنْ عَلَيْهِ

Jābir ibn 'Abd Allāh 🕸 said:

The Blessed Prophet delivered a sermon in which he said, "O people, repent to Allah before death comes upon you, hurry towards good deeds before you become busy, and build the relationship that exists between you and your Creator by remembering Him in abundance and by giving in charity [sadaqa] copiously, in public or privately. You will be bestowed with sustenance and helped, and all your duties and responsibilities will be taken care of; and know that Allah has made Jumu'a compulsory upon you, in this place, on this day, in this month and in this year, until the Day of Judgment. Therefore, whoever misses Jumu'a out of indolence or undermines its importance, whether in my life or after me, whether the imam of that time is just or a tyrant, Allah will not serve him in his affairs and will not bless him in his work. Listen! His salāt is not accepted, his zakat, hajj, fasting and none of his good deeds will be accepted until he repents. If he repents, then Allah will accept his repentance. 1000.

عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ قَالَ لِقَومَ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلا يُصَلِي بالنَاسِ ثُمَّ أُحَرَقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِّ الْجُمُعَةِ بُيُوتَهُمْ

It is narrated by 'Abd Allāh ibn Mas'ūd ﷺ that the Blessed Prophet 👺 said [of the people who do not attend Jumu'a]:

I wish that I could order someone else to lead şalāt while I raze the houses of those who do not attend Jumu'a.⁵¹

⁵⁰ Ibn Māja, fī Farḍ al-Jumu'a

⁵¹ Muslim, Faḍl Ṣalāt al-Jumuʻa

It is narrated by Samura @ that the Blessed Prophet @ said:

Frequent the masjid for Jumu'a and sit close to the imam because a person is distanced from Paradise due to his absence from Jumu'a, though he was worthy of being amongst its dwellers.⁵²

Note: This hadīth refers to Muslims who will be distanced from Paradise though they were worthy of it because of their good deeds.

Mujāhid says:

'Abd Allāh ibn 'Abbās : was asked about a person who fasts the whole day and prays the whole night, but does not attend Jumu'a or congregational şalāt. He replied, "He is in the Hellfire. 53"

It is narrated by Jābir @ that the Blessed Prophet \$\&\text{said}:

It is compulsory upon he who has faith in Allah and his Blessed Prophet to pray Jumu'a on the day of Jumu'a unless he is sick, a traveler, a woman, a child or a slave. Therefore, Allah will be indifferent towards one who is indifferent towards Jumu'a due to [his being preoccupied with] business or games [entertainment, etc]; and Allah is is the Independent and Praiseworthy. 54"

⁵²Musnad Ahmad, min Hadīth Samura

⁵³Tirmidhī, mā Jā' fī man Yasma'u al-Nidā'

⁵⁴al-Sunan al-Kubrā, 3/184

It is narrated by Ḥāritha ibn Nu'mān @ that the Blessed Prophet \$\&\text{said}:

One of you owns livestock and prays şalāt in the congregation. Then, his livestock increases and grazing becomes difficult. He says, "If I can find grassier fields for my livestock." Then he turns [goes further away] and only attends Jumu'a. He then says, "If I can find grassier fields for my livestock." Then, he is forced to move further away because of his livestock and he says, "If I can find grassier fields for my livestock." Then, he turns [goes further away] and does not attend Jumu'a or the congregational şalāt, and thus his heart is sealed.⁵⁵

The example given in this hadīth beautifully illustrates the condition of many people of our time. When they are out of a job they come to the masjid for every salāt and supplicate to Allah so night and day. And when they finally find a job, they forget the masjid except for Jumu'a; and if they are promoted, their business expands or they come to be associated with wealthy people in the community, then Jumu'a is also forgotten.

The aforementioned aḥadīth highlight the importance of Jumu'a. However, if the weather is so severe that going for Jumu'a is dangerous or could cause serious injury, then one is permitted to pray zuhr at home.

Once on a rainy day, 'Abd Allāh ibn 'Abbās : instructed his caller for ṣalāt [mu'adhdhin], "When you reach, Ashhadu an lā Ilāha illa Allāh, Ashhadu anna Muḥammad Rasūl Allāh, say, 'Ṣallū fī Buyūtikum (pray in your homes) instead of Ḥayya 'ala al-Ṣalā (come for ṣalāt).'" The narrator says, "People were perturbed by this." 'Abd Allāh ibn 'Abbās : said, "Does this surprise you? It was said by the one who is better than me [the Blessed Prophet] .56"

⁵⁵ Musnad Ahmad, Hadīth Hāritha ibn Nu'mān

⁵⁶Muslim, al-Şalat fi al-Riḥāl

Compulsoriness Of Jumu'a

It is narrated by Ibn 'Umar 🕸 that the Blessed Prophet 🏶 once said on a rainy Jumu'a:

Pray șalāt in your stopover place.57

Here we should remember that this concession is only when the weather is so severe that people cannot leave for anything else either. Otherwise, if they can and do leave for other things, it is then forbidden for them to miss şalāt in the masjid.

THE VIRTUES OF PERFORMING JUMU'A

It is narrated by Abū Huraira & that the Blessed Prophet & said:

The five şalāts and Jumu'a to Jumu'a are penitence for the sins committed within that period until one commits a major sin.⁵⁸

It is narrated by Aus ibn Aus & that the Blessed Prophet \$\&\graph\$ said:

Whosoever gives a bath [i.e., has relations with wife by which bathing becomes compulsory upon her], bathes, wakes early, arrives early to the masjid, sits close to the imam and does not commit foolish acts, will gain the reward of one year of fasting and şalāt for each step he takes.⁵⁹

عَنْ عَلْقَمَةَ قَالَ حَرَجْتُ مَعَ عَبْدِ اللَّهِ إِلَى الْجُمُعَةِ فَوَجَدَ ثَلَاثَةً وَقَدْ سَبَقُوهُ فَقَالَ رَابِعُ أَرْبَعَةٍ وَمَا رَابِعُ أَرْبَعَةٍ بَيعِيدٍ إِنِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلْيهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ يَجْلِسُونَ مِنَ اللَّهِ يَهِمَ الْفَيَامَةِ عَلَى قَدْرٍ رَوَاحِهِمْ إِلَى الْجُمُعَاتِ الْأَوْلَ وَالنَّانِيَ وَالنَّالِثُ ثُمَّ قَالَ رَابعُ أَرْبَعَةٍ وَمَا رَابعُ أَرْبَعَةٍ بَبعِيدٍ

⁵⁷Ibid

⁵⁸ Muslim, al-Şalawāt al-Khams

⁵⁹Nasā'ī, Faḍl Ghusl Yaum al-Jumu'a

'Alqama says:

I went with 'Abd Allāh ibn Mas'ūd ## to the masjid for Jumu'a and found that three people had arrived earlier. He said, "The fourth of four, and the fourth of four is not bad. Verily, I heard the Blessed Prophet ## say, 'On the Day of Judgment, people's closeness to Allah ## will be in the order in which they arrived for Jumu'a." He then said, "The fourth of four, and the fourth of four is not bad. 60°

SUPPLICATION OF THE ANGELS FOR THE DISABLED

The angels supplicate for those who are regular for Jumu'a but are unable to attend for a [valid] reason.

عَنْ عَمْرُو ثِنِ شُعَيبِ عَنْ أَبِيهِ عَنْ جَدَّهِ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ أَنَّهُ قَالَ نُبَعَثُ المُلاِتَكَةُ عَلَى أَبُوابِ الْمَسْجِدِ يَوْمَ الْجُمُعَةِ يَكُنُّبُونَ مَجِيْءَ النَّاسِ فَإِذَا خَرَجَ الْإِمَامُ طُويَتِ الصَّحْفُ ورُوفَعَتِ الْأَقَارُمُ فَتَقُولُ الْمُلاَتِكَةُ بِعْضُهُمْ لِبَعْضِ مَا حَبَسَ فَالدًّا فَتَقُولُ الْمُلاِتَكَةُ اللهُمَ إِنْ كَانَ ضَالاً فَاهْدِهِ وَإِنْ كَانَ مَرِضًا فَاشْغِهِ وَإِنْ كَانَ عَائِلاً فَأَغْنِهِ

It is narrated by 'Abd Allāh ibn 'Amr ibn 'Āṣ ﷺ that the Blessed Prophet said:

The angels stand by the doors of the masājid every Jumu'a and write the names of every person that enters until the imam appears [for the sermon]. When the imam appears, the angels put away their registers and say to each other, "Why didn't so-and-so and so-and-so come?" Then they supplicate for him, "O Allah 295, if he is astray show him the path, if he is sick, grant him health, and if he is poor then make him wealthy.61"



⁶⁰Ibn Māja, mā Jā' fi al-Tahjīr

⁶¹ Ibn Khuzaima, Jimā'u Abwāb al-Tahjīr ila al-Jumu'a | Musnad al-Firdaus, 1/454



Chapter 4

Sunnas of Jumu'a

BATHING FOR JUMU'A

It is Sunna to bathe for Jumu'a.

عَنْ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ –صَلَّى اللهُ عَلَيهِ وَسَلَّمَ– مَنْ تَوَضَّأَ يَوِمَ الْجُمُعَةِ فَبِهَا وَيَعِمَتْ وَمَنِ اغْتَسَلَ فَهُوَ أَفْضَلُ

It is narrated by Samura & that the Blessed Prophet said:

It is good that one performs ablution on Jumu'a but it is better if he bathes.⁶² After narrating this ḥadīth, Imam Tirmidhī comments:

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهُلِ الْفِلْمِ مِنْ أَصْحَابِ النّبِيّ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- وَمَنْ بَعْدَهَمْ إِخْتَارُوا الْفُسْلَ يَوْمَ الْجُمُعَةِ قَالَ الشَّافِعِيُّ وَمِمَّا يَدُلُّ عَلَى أَنَّ الْفُسْلَ يَوْمَ الْجُمُعَةِ قَالَ الشَّافِعِيُّ وَمِمَّا يَدُلُّ عَلَى أَنَّ الْفُسْلَ يَوْمَ الْجُمُعَةِ أَنَّهُ عَلَى الإِخْتِيَارِ لَا عَلَى الْوُجُوبِ حَدِيثُ أَمْرَ اللّهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَيهِ وَسَلَّمَ- أَمْرَ بِالْفُسْلِ يَوْمَ الْجُمُعَةِ أَنَّهُ عَلَيهِ وَسَلَّمَ- أَمْرَ بِالْفُسْلِ يَوْمَ الْجُمُعَةِ فَلَ اللهُ عَلَيهِ وَسَلَّمَ- أَمْرَ بِالْفُسْلِ يَوْمَ الْجُمُعَةِ فَلُو عَلِمَ اللّهُ عَلَى اللهُ عَلَيهِ وَسَلَّمَ- أَمْرَ بِالْفُسْلِ يَوْمَ الْجُمُعَةِ فَلَ اللّهُ عَلَيهِ وَسَلَّمَ- أَمْرَ بِالْفُسْلِ يَوْمَ الْجُمُعَةِ فَلَ لَهُ عَلَيهِ وَسَلَّمَ- أَمْرَ بِالْفُسْلِ يَوْمَ الْجُمُعَةِ فَلْ عَلَى اللّهُ عَلَيهِ وَسَلَّمَ- أَمْرَ بِالْفُسْلِ يَوْمَ الْجُمُعَةِ فَلَا لَهُ عَلَيهِ وَسَلَّمَ- أَمْرَ بِالْفُسْلِ يَوْمَ الْجُمُعَةِ فَلَ لَهُ وَلِهُ عَمْرُ عَلْمَا أَنَ أَمْرُهُ عَلَى الْوُجُوبِ لَا عَلَى الإِحْتِيَارِ لَمْ يُرَكُ عُمْرُ عُشْمَانَ حَتَى مَوْدُهُ وَيُعُولَ لَهُ إِرْجِعُ عَلَى اللّهَ عَلَى عَلَى عَلَى عَلَى عَلَى اللّهُ عَلَى عَلَى اللّهُ عَلَى اللّهُ عَلَيْهِ وَسَلَّمَ وَلَا لَهُ إِلْهِ عَلَى اللّهُ عَلْمَ وَمُ اللّهُ عَلَى عَلَى عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى عَلَى عَلَى اللّهُ عَلَى عَلَى عَلَى عَلَى اللّهُ عَلَى عَلَى اللّهُ عَلَى عَلَى عَلَى اللّهُ عَلَى عَلَى عَلَى اللّهُ عَلَى عَلَى اللّهُ عَلَى عَلَى اللّهُ عَلَى اللّهُ عَلَى عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى عَلَى اللّهُ عَلَى عَلَى اللّهُ عَلَى عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَمُ عَلَمُ اللّهُ عَلْمُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَمَ اللّ

⁶²Abū Dāwūd, *fi al-Rukhsa fī Tark al-Ghusl* | Tirmidhī, *mā Jāʾ fi al-Wudhu'* | Nasāʾī, *al-Rukhsa fī Tark al-Ghusl*

The Companions and pious predecessors [al-salaf al-sālibīn] all agree on this ḥadīth. They prefer bathing on Jumu'a but state that ablution will suffice for bathing. Imam Shāfi'ī said, "The ḥadīth of 'Umar and indicates that the Blessed Prophet's order to bathe in Jumu'a was preferable, not compulsory and the proof of this is 'Umar's hadīth. He once asked 'Uthmān and had arrived late for Jumu'a, 'Why did you come so late although you knew that the Blessed Prophet ordered us to bathe on Jumu'a?" Imam Shāfi'ī said, "If 'Umar and 'Uthmān and 'Uthmān and sknew bathing was compulsory, 'Umar would not have let 'Uthmān and would have turned him back to go and bathe; likewise, 'Uthmān we with his wealth of knowledge, was not one to be unaware of such an order."

Bathing was compulsory in the beginning of Islam, but was later abrogated and now remains a Sunna as indicated in the next hadīth.

عَنْ عِكْرِمَةَ أَنَّ أَنَاسًا مِنْ أَهْلِ الْهِرَاقِ جَاءُوا فَقَالُوا يَا ابْنَ عَبَّاسِ أَتَرَى الْفَسُلُ يَفِمُ الْجُمُعَةِ وَاجِبًا قَالَ لاَ وَكَكُمْهُ أَطْهُرُ وَخَيْرٌ لِمَنِ اغْتَسَلَ وَمَنْ لَمْ يَغْتَسِلْ فَلَيسَ عَلَيهِ فِاجِبِ وَسَأَخْبِرُكُمْ كَيفَ بَدَءُ النَّسُلِ كَانَ النَّاسُ مَجْهُودِينَ يُلْبَسُونَ الصَّوْفَ وَيَعْمَلُونَ عَلَى ظُهُورِهِمْ وَكَانَ مَسْجِدُهُمْ ضَيِقًا مُقَارِبَ النَّسُلُونَ عَلَى ظُهُورِهِمْ وَكَانَ مَسْجِدُهُمْ ضَيِقًا مُقَارِبَ السَّقْفِ إِنَّهَا هُوَ عَرِشْ فَخَرَجَ رَسُولُ اللَّهِ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- فِي يَوْمِ حَارٌ وعَرِقَ النَّاسُ فِي ذَلِكَ الصَّوْفِ حَتَّى ثَارَتُ مِنْهُمْ رِيَاحٌ أَذَى بِذَلِكَ بَعْضُهُمْ بَعْضًا فَلَمَّا وَجَدَّ رَسُولُ اللَّهِ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- يَلْكَ الرَّحِ قَالَ أَبْهَا النَّاسُ إِذَا كَانَ هَذَا الْيُومُ فَاغَتَسِلُوا وَلَيْمُسَ أَحَدُكُمُ أَفْضَلَ مَا يَجِدُ مِنْ دُفْنِهِ وَطِيبِهِ قَالَ أَبْنُ عَبَّاسٍ ثُمَّ جَاءَ اللّهُ بِالْخَيرِ وَلِيسُوا غَيرَ الصُّوفِ وَكُفُّوا الْعَمَلُ وَوُسِعَ مَسِحِدُهُمْ وَذَهُ مِ وَكُلِي الصَّوفِ وَكُفُّوا الْعَمَلُ وَوُسِعَ مَسْجِدُهُمْ وَذَهَ مِنْ الْعَرَقِ

'Ikrima says:

 bestowed His blessings [people became wealthy] and people began wearing clothes made of other materials, they did not toil, and the masjid was also enlarged; in this way the cause [sweat] for all the disturbance was eliminated [and the compulsory order was abrogated].⁶³"

Though the obligatory order is abrogated, many aḥadīth emphasise the importance of bathing on Jumu'a as a Sunna of the Blessed Prophet .

It is narrated by Abū Huraira 🛎 that the Blessed Prophet 🕸 said:

Whoever bathes like a person upon whom bathing is compulsory [due to major ritual impurity] and arrives early at the masjid, is as though he has given one camel in charity. Whoever comes some time after is as though he has given one cow in charity. Whoever comes sometime after is as though he has given a horned goat in charity. Whoever comes sometime after is as though he has given one chicken in charity. Whoever comes sometime after is as though he has given one egg in charity. Then, when the imam appears for the sermon, the angels come and listen to his sermon.⁶⁴

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ النَّبِيُّ - صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- لاَ يَغْتَسِلُ رَجُلٌ يَومَ الْجُمُعُةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ وَيَدَّمِنُ مِنْ دُهْنِهِ أَوْ يَمُسُّ مِنْ طِيبِ بَسِّهِ ثُمَّ يَخْرِجُ فَلاَ يُفَرِّقُ بَيَنَ اثْتَبِن ثُمَّ يُصَلِّى مَا كُتِبَ لَهُ ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ إِلاَّ غُفِرَ لَهُ مَا بَينَهُ وَبَينَ الْجُمُعَةِ الأُخْرَى

It is narrated by Salman al-Farsi 🕸 that the Blessed Prophet 🕸 said:

Whoever bathes for Jumu'a, gains purity to the best of his ability, anoints himself with oil or applies perfume from home, and departs [for the masjid], doesn't squeeze himself between two people, prays however much Allah has destined for him and is quiet when the imam begins his sermon will have all his sins from this Jumu'a to the next forgiven. 65

⁶³Abū Dāwūd, fi al-Rukhsa fī Tark al-Ghusl

⁶⁴Bukhārī, Faḍl al-Jumuʻa | Muslim, al-Ṭīb wa al-Siwāk Yaum al-Jumuʻa

⁶⁵Bukhārī, al-Dahn li al-Jumuʻa

It is narrated by Aus ibn Aus & that the Blessed Prophet * said:

Whoever gives a bath, bathes, wakes up early, leaves early, sits close to the imam and listens to the sermon and remains quiet will get a reward for one year of fasting and şalāt for every step he takes.⁶⁶

IS BATHING ALSO SUNNA FOR WOMEN?

Since the aḥadīth on bathing for Jumu'a are general, the vast majority of scholars say that it is Sunna for both men and women. This point is corroborated by the aḥadīth that narrate that Jumu'a is the 'Eid of the Muslims. In Sharḥal-Muhadhdhab, Imam Nawawī says that:

The Shāfi'iyya, Mālikiyya, and the majority of scholars agree that bathing is Sunna for women on the day of Jumu'a as well.⁶⁷

In another aḥadīth from *Sharḥ al-Muhadhdhab* and *Ibn Ḥabbān*, 'Abd Allāh ibn 'Umar reports that the Blessed Prophet * said:

Bathing is for all adult men and women.

SUNNA OF WEARING NICE CLOTHES, APPLYING PERFUME AND USING Simāk

It is narrated by Barā' ibn 'Āzib 🕸 that the Blessed Prophet 🕏 said:

It is a right upon Muslims to bathe on Jumu'a and for one to apply perfume from his home, and if there isn't any, then water is his perfume.⁶⁸

⁶⁶Tirmidhī, mā Jā' fī Faḍl al-Ghusl | Nasā'ī, Faḍl al-Mashyi ila al-Jumu'a

⁶⁷Sharḥ al-Muhadhdhab, 4/635

⁶⁸Tirmidhī, *mā Jā' fi al-Siwāk*

فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ وَإِنْ كَانَ طِيبٌ فَلْيَمَسَّ مِنْهُ وَعَلَيكُمْ بِالسّوَاكِ

It is narrated by 'Abd Allāh ibn 'Abbās 🕸 that the Blessed Prophet 🕸 said:

Allah shas made this day an 'Eid for the Muslims; therefore, whoever comes for Jumu'a should bathe, apply perfume if he has any and use siwāk.69

عَنْ أَبِى سَعِيدٍ الْخُدْرِيِّ وَأَبِى هُرَيْوَةَ قَالاَ قَالَ رَسُولُ اللَّهِ حَسَلَى اللهُ عَلَيهِ وَسَلَّمَ- مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَلَبِسَ مِنْ أَخْسَنَ ثِيْايِهِ وَمَسَّ مِنْ طِيبٍ - إِنْ كَانَ عِنْدَهُ - ثُمَّ أَتَى الْجُمُعَةَ فَلَمْ يَتَخَطَّ أَغْنَاقَ النَّاسِ ثُمَّ صَلَّى مَا كَتِبَ اللَّهُ لَهُ ثُمَّ أَنْصَتَ إِذَا حَرَجَ إِمَامُهُ حَتَّى يَفْرُخَ مِنْ صَلاَتِهِ كَانَتُ كَفَارَةً لِمَا النَّاسِ ثُمَّ صَلَّى مَا كَتِهِ اللَّهُ لَهُ ثُمَّ أَنْصَتَ إِذَا حَرَجَ إِمَامُهُ حَتَّى يَفْرُخَ مِنْ صَلاَتِهِ كَانَتُ كَفَارَةً لِمَا بَعْشِر أَمْنَاهِا وَيُولُ أَبُو هُرِيْوَةً وَزِيَادَةً لَاكُولَةً أَمْ وَيُولَدُ مُنْوَةً لَمُا وَيَقُولُ إِلَى الْحَسَنَةَ بَعْشُو أَمْنَاهِا

It is narrated by Abū Saʻīd al-Khudrī 🕮 and Abū Huraira 🕮 that the Blessed Prophet 🏶 said:

If a person bathes on Jumu'a, wears his best clothing, applies perfume, if he has any, then arrives for Jumu'a without cutting through people, prays however much Allah destined for him and remains quiet after the imam appears until the end of salāt, he will have all his sins between the current and previous Jumu'a forgiven. Abū Huraira des said, "Plus three days more, because a reward is multiplied ten times."

عَنْ أَبِي ذَرَّ عَنِ النَّبِيِّ حَصَلَى اللهُ عَلَيهِ وَسَلَّمَ- قَالَ مَنِ اغْتَسَلَ هِمَ الْجُمُعَةِ فَأَحْسَنَ غُسْلُهُ وَتَطَهَرَ فَأَحْسَنَ طُهُورَهُ وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ وَمَسَّ مَا كَتَبَ اللَّهُ لَهُ مِنْ طِيبٍ أَهْلِهِ ثُمَّ أَتَى الْجُمُعَةَ وَلَمْ يُلْغُ وَلَمْ يُفَرِقْ بَينَ اثْنِينِ غُفِرَ لَهُ مَا نَبِينَهُ وَبِينَ الْجُمُعَةِ الْأَخْرَى

It is narrated by Abū Dharr @ that the Blessed Prophet \$\sigma\$ said:

If a person bathes thoroughly on Jumu'a, purifies himself thoroughly, wears the best of his clothes, applies as much perfume as Allah to destined for him from home, arrives for Jumu'a, does not commit any foolish act and does not cut through two people, all his sins from one Jumu'a to the next will be forgiven. 71

⁶⁹Muwaţţa', mā Jā' fi al-Siwāk [with slightly different wording] | Ibn Māja, mā Jā'fi al-Zīna

⁷⁰Abū Dāwūd, fi al-Ghusl Yaum al-Jumuʻa

⁷¹Ibn Māja, *mā Jā' fi al-Zīna*

It is narrated by Abū Huraira & that the Blessed Prophet said:

When a person bathes on Jumu'a, washes his head, applies the best of his perfumes, wears the best of his clothes, then arrives for Jumu'a without cutting between two people and listens to the imam carefully, all of his sins from one Jumu'a to the next plus three days more are forgiven.⁷²

THE VIRTUE OF PERFORMING JUMU'A WITH A TURBAN [Imāma]

Wearing a turban is the Sunna of the Blessed Prophet *, but one who wears it on Jumu'a gains a greater reward, since the şalāt in which a turban is worn is many times greater than the şalāt in which it is not. Also, there is special virtue in tying a turban for Jumu'a şalāt because the Blessed Prophet donned a turban every Jumu'a.

It is narrated by Abū Dardā' & that the Blessed Prophet said:

Verily, Allah $_{89}$ and His angels send His mercy [raḥma] on Jumu'a upon those who are wearing a turban. 73

SPECIFIC CLOTHES FOR THE DAY OF JUMU'A

Some ahadīth indicate that it is virtuous to keep separate clothes for Jumu'a.

It is narrated by Muḥammud ibn Yaḥyā that the Blessed Prophet \$\sigma\$ said:

⁷²al-Sunan al-Kubrā, 3/243 | Ibn Khuzaima, *Jimā'u Abwāb al-Ādhān*

⁷³Musnad al-Shāmiyyīn, 9/432 | Musnad al-Firdaus, 1/38

There is no harm if any one of you sets aside two outfits besides his work clothes for Jumu'a.⁷⁴

CUTTING THE NAILS AND TRIMMING EXCESS HAIR ON JUMU'A

In some aḥadīth we learn that it was the Sunna of the Blessed Prophet to cut his nails and hair on Jumu'a. Also, many aḥadīth narrate the importance of cleanliness on Jumu'a. Since cutting the nails and hair is a part of cleanliness, then it is more virtuous that one does it on Jumu'a.

It is narrated by Abū Huraira 🕮 that:

The Blessed Prophet $\mbox{\@0mu}$ would cut his nails and moustache before he came out for Jumu'a. 76

Qurțubī says:

It is narrated that the Blessed Prophet \$\mathbb{g}\$ would cut his nails and trim his moustache before leaving for Jumu'a. 77

Nāfi' said:

'Abd Allāh ibn 'Umar 🕸 would cut his nails and moustache before he went for Jumu'a. ⁷⁸

⁷⁴Abū Dāwūd, *al-Lubs li al-Jumuʻa*

 $^{^{75}}$ al-Mu'jam al-Kabīr, 19/140 | al-Mu'jam al-Ausat, 2/353 | Shu'ab al-Īmān, Yaqlimu Azfārahū

⁷⁶Tafsīr al-Qurtubī, 2/104

⁷⁷al-Sunan al-Kubrā, 3/244

⁷⁸Muşannaf 'Abd al-Razzāq, 3/197

Muhammud ibn Ibrāhīm al-Taimī said:

Whoever cuts his nails and moustache and uses miswāk has observed the complete rights of Jumu'a.

Ibn Qudāma wrote:

After cutting the nails, it is Sunna to wash the fingers.⁷⁹

INCREASING ŞALAT AND SALAM UPON THE BLESSED PROPHET *

On Jumu'a, every Muslim should increase şalāt and salām on the Blessed Prophet . While it is virtuous to send şalāt and salām on normal days, one can only imagine its virtue on the day of Jumu'a, which is the leader of all days. There is also a special relation between Jumu'a and the Blessed Prophet in that Jumu'a is the leader of all days while the Blessed Prophet is the leader of all creations. In that case, it is most virtuous for one to increase the şalāt and salām on Jumu'a.

عَنْ أَوسِ بْنِ أَوس عَنِ النَّبِيّ -صَلَّى اللهُ عَلَيهِ وَسَلَّمَ- قَالَ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَومَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيهِ السَّلَامُ وَفِيهِ فُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعَقَّةُ فَأَكْثِرُوا عَلَىَ مِنَ الصَّلَاةِ فَإِنَّ صَلاَتُكُمْ مَعُرُوضَةٌ عَلَى قَالُوا يَا رَسُولَ اللهِ وَكَيفَ تُعْرَضُ صَلاتُمَا عَلَيكَ وَقَدْ أَرِمْتَ أَى يَقُولُونَ قَدْ بَلِيتَ قَالَ إِنَّ اللهَ عَزَ وَجَلَّ قَدْ حَرَمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ عَلَيهِمُ السَّلامُ

It is narrated by Aus ibn Aus @ that the Blessed Prophet * said:

The best of your days is the day of Jumu'a. Ādam ﷺ was born and he passed away on this day. On this day, the trumpet will be blown, the first time [when all creation will be torn asunder] and second time [when mankind and jinns will be resurrected]. Therefore, send more salāt and salām on this day; it will be presented to me. The Companions ﷺ said, "O Blessed Prophet ﷺ! How will our salāt and salām reach you, you will have become dust?" The Blessed Prophet ∰ responded, "Allah ∰ has forbidden the earth from consuming the bodies of the prophets."

⁷⁹al-Mughnī, 1/146

⁸⁰ Nasā'ī, fī Ikthār al-Ṣalā | al-Sunan al-Kubrā, 1/519

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ حَسَلًى اللهُ عَلَيهِ وَسَلَّمَ- أَكُثِرُوا الصَّلَاةَ عَلَيَ يَهِمَ الْجُمُعَةِ فَإِنَّهُ مَشْهُودٌ تَشْهَدُهُ الْمَلاَتَكَةُ وَإِنَّ أَحَدًا لَنْ يُصَلِى عَلَىّ إِلاَّ عُرِضَتْ عَلَىَّ صَلاَتُهُ حَتَّى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ وَبَعْدَ الْمَوْتِ إِنَّ اللَّهَ حَرَمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَشِيَاءِ فَنهِيُّ اللّهِ حَيِّ يُوزُقُ

It is narrated by Abū Dardā' & that the Blessed Prophet ::

Increase şalāt and salām upon me on Jumu'a for it is witnessed by the angels. No person sends şalāt and salām upon me except that it is continuously presented to me until he himself stops. I said "After death also?" He replied, "Yes, after death also. Allah has forbidden the earth from consuming the bodies of the prophets; the prophet of Allah is alive and is provided sustenance.

It is narrated by Anas ibn Mālik & that the Blessed Prophet said:

Send much şalāt and salām upon me on the day and night of Jumu'a because Allah $_{89}$ sends ten blessings upon the one who sends one şalāt and salām upon me. 82

Note: It is clear from the aforementioned hadīth that we should send şalāt and salām upon the Blessed Prophet abundantly; though there is greater virtue for the day of Jumu'a, the şalāt and salām is something we should make a regular habit on other days as well.

The importance of şalāt and salām on Jumu'a is also mentioned in other aḥadīth.

It is narrated by Şafwān ibn Sulaim @ that the Blessed Prophet # said:

⁸¹ Ibn Māja, *Dhikru Wafātihī* | Muṣannaf Ibn Abī Shaiba, 2/399

⁸² al-Sunan al-Kubrā, 3/249 | al-Mu'jam al-Ausat, 1/245

Send ṣalāt and salām upon me abundantly on the day and night of Jumuʻa. 83

This same narration is found in Baihaqī's Shu'ab al-Īmān with the addition:

I will be a witness for and will intercede on behalf of one who does this on the Day of Judgment.⁸⁴

WHICH SALĀT AND SALĀM TO READ

There are many variations of the şalāt and salām in aḥadīth, but the greatest of them is the şalāt and salām that is read in şalāt, though there is no harm if one prefers one reading over another.

THE VIRTUE OF RECITATION OF SŪRAT AL-KAHF ON JUMU'A

Abū Sa'īd al-al-Khudrī 🙉 said:

A beam of light $[n\bar{u}r]$ will shine between the house of Allah $_{99}$ and the person who recites Sūrat al-Kahf on the night of Jumuʻa. 85

It is narrated by Abū Saʻīd al-Khudri see that the Blessed Prophet said:

The one who recites Sūrat al-Kahf on Jumu'a will have a light shine from one Jumu'a to the next. 86

⁸³ Musnad al-Shāfiʿī, idhā Kāna Yaum al-Jumuʿa

⁸⁴Shu'ab al-Īmān, Akthirū 'alayya al-Şalā

⁸⁵ Muşannaf 'Abd al-Razzāq, 3/378 | Sunan al-Dārimī, fi Faḍl Surat al-Kahf

⁸⁶al-Sunan al-Kubrā, 3/249 | al-Mustadrak, Tafsīr Surat al-Kahf

It is narrated by 'Alī 🕸 that the Blessed Prophet 🏶 said:

Whosoever recites Sūrat al-Kahf on Jumuʻa will be protected against every evil for eight days and against the Anti-Christ [Dajjāl] if he appears.⁸⁷

THE VIRTUE OF RECITATION OF SÜRAT AL-DUKHĀN ON THE NIGHT OF JUMU'A

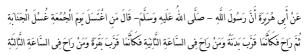
It is narrated by Abū Huraira 🕸 that the Blessed Prophet 🟶 said:

Whoever recites Sūrat al-Dukhān on the night of Jumu'a will wake up in the state of being forgiven for all his sins. 88

THE IMPORTANCE OF ARRIVING EARLY FOR JUMU'A AND SITTING CLOSE TO THE IMAM

Many ahadīth emphasize the importance of arriving early for Jumu'a. Anyone who reads through the history of Islam will realize that waking up and arriving early in the masjid for Jumu'a was a way of life for Muslims from the first period [al-qarn al-awwal] after the time of the Blessed Prophet . They would arrive in the late morning hours [duhā] or even earlier and sit and recite Qur'an or perform the dhikr [remembrance] of Allah .

What is the importance of arriving early for Jumu'a? This will be understood in the next few aḥadīth, especially the ḥadīth of 'Abd Allāh ibn Mas'ūd in which the Blessed Prophet informed his community that those who arrive early for Jumu'a will be near the mercy of Allah on the Day of Judgment. As for the imam, it is Sunna for him to arrive at the time of the sermon.



⁸⁷al-Mustadrak, *Tafsīr Sūrat al-Kahf* | Shuʻab al-Īmān, *man Qara' Sūrat al-Kahf*

⁸⁸Shu'ab al-Īmān, man Qara' Sūrat al-Dukhān

It is narrated by Abū Huraira ## that the Blessed Prophet ## said:

Whoever bathes on Jumu'a like a person upon whom bathing is compulsory and arrives early at the masjid is as though he gave one camel in charity. Whoever arrives after is as though he gave one cow in charity. Whoever arrives after that is as though he has given one horned goat in charity. Whoever arrives that is as though he has given one chicken in charity. Whoever arrives thereafter is as though he has given one egg in charity. Then when the imam appears for the sermon, the angels sit and listen to the sermon. 89

Humaid said:

I heard Anas ibn Mālik ∰ say,"We arrived early for Jumuʻa then took our nap.⁹⁰"

It is narrated by Abū Huraira 🕸 that the Blessed Prophet 🕏 said:

On Jumu'a, the angels stand by the doors of the masjid and note the names of the people as they enter. The first person to enter is like one who slaughters a camel, the one after is like one who slaughters a cow, thereafter a sheep, then a chicken and then the last is like one who gives an egg in charity. Then, when the imam appears [for the sermon], the angels close their registers and begin listening to the dhikr of Allah.⁹¹

Note: It is understood from the aforementioned ahadīth that those who arrive for Jumu'a after the sermon do not gain the reward of Jumu'a because the angels have closed their register to listen to the sermon. This is a warning that everyone should arrive for Jumu'a before the sermon.

⁸⁹ Bukhārī, Fadl al-Jumu'a | Muslim, al-Ţib wa al-Siwāk

⁹⁰ Bukhārī, al-Qā'ilat ba'd al-Jumu'a

⁹¹Bukhārī, al-Istimā' ila al-Khutba

عَنْ أُوسِ بْنِ أُوسِ قَالَ قَالَ رَسُولُ اللَّهِ حصَلَىٰ اللهُ عَلَيهِ وَسَلَمَ- مَنِ اغْتَسَلَ يَومَ الْجُمُعَةِ وَغُسَلَ وَيَكَزُ وَابْتَكَرُ وَدُنّاً وَاسْتَنَعَ وَأَنْصَتَ كَانَ لَهُ بَكُلَ خَطْوَةٍ يَخْطُوهَا أَجْرُ سَنَةٍ صِيَامِهَا وَقِيَامِهَا

It is narrated by Aus ibn Aus & that the Blessed Prophet & said:

Whosoever bathes, gives a bath, wakes up early, arrives early at the masjid, sits close to the imam and does not commit foolish acts, he will gain the reward of one year of fasting and şalāt for each step he takes.⁹²

عَنْ عَطَاءِ الْخُرَاسَانِيِّ عَنْ مَولِي امْرَأَتِهِ أَمْ عُمْمَانَ قَالَ سَمِعْتُ عَلِيًّا عَلَى مِنْبَرِ الْكُوفَةِ يَقُولُ إِذَا كَانَ يَومُ الْجُمُعَةِ غَدَتِ الشَّيَاطِينُ بِرَايَاتِهَا إِلَى الْأَسْوَاقِ فَيَرْمُونَ النَّاسَ بِالتَّرَابِيثِ أَو الرَّبَاقِثِ وَيُشَّطُونَهُمْ عَنِ الْجُمُعَةِ وَتَغْدُو الْمَاكِبُكُةُ فَيَجْلِسُونَ عَلَى أَبُوابِ الْمَسْجِدِ فَيُكْبُونَ الرَّجُلَ مِنْ سَاعَةِ وَالرَّجُلُ مِنْ الْإِسْنِمَاعُ وَالنَّظُرِ فَأَنْصَتَ عَلَى الْمُسْمَعُ فَأَنْصَتَ وَلَمْ يَلْغُ كُلُنْ مِنْ الْجِسْنَمَاعُ وَالنَظْرِ فَأَنْصَتَ وَلَمْ يَلْغُ كَانَ لَهُ كُفُلًا مِنْ أَجْرِ فَإِنْ نَلَى وَجَلَسَ الرَّجُلُ مَخِلِسًا يَسْمَعُ فَأَنْصَتَ وَلَمْ يَلْغُ كَانَ لَهُ كِفُلًا مِنْ أَجْرِ وَمَنْ قَالَ مِنْ الْمِسْمَعُ فَأَنْصَتَ وَلَمْ يَلْغُ كُلُنْ مِنْ وَزْرٍ وَمَنْ قَالَ وَلَمْ يُنْصِتْ كُلْ اللّهِ مِنْ الْإِسْتِمَاعِ وَالنَظْرِ فَلْعَا وَلَمْ يُنْصِتْ كَانَ لَهُ كُفُلًا مِنْ وَزْرٍ وَمَنْ قَالَ وَلَوْ بَعْنَ اللّهَ سَعَاءٌ ثُمَّ لَهُ مُعْلِمُ مِنْ الْمِسْمَعُ وَالْمَعْمِ وَلَوْلَ فِي مَنْ الْمِسْمَعِ وَالْمَعْلِ فَلَعْ وَلَمْ يَنْ اللّهَ شَعَاءٌ ثُمَّ مَنْ الْمِسْمَعُ وَلَوْ فِي الْمَوْلُ فِي الْمُؤْلِقُولُ فِي الْمَوسَلَقُولُ فِي الْمَامُ فَلَالَ مِنْ وَرُورُ وَمَنْ قَالً يَوْ اللّهَ صَالَمُ اللّهِ صَاحِبِهِ صَلّهُ فَلَى اللّهُ عَلَمْ وَلَاللّهُ مِنْ الْمُؤْلُولُولُ فِي جُمُعَيْهِ وَلَاكَ شَيءٌ لُكُولُ فِي الْمَاعِمُ وَاللّهُ وَلَمْ اللّهُ مَالِمُ اللّهُ وَلَمْ يَلْكُولُ وَلِكَ مُولَا وَاللّهُ وَلَا اللّهُ مَالَمُ اللّهُ وَاللّهُ مَنْ اللّهُ وَلَالَعُولُ وَلِكَ

Ața' Khurāsānī narrates from his wife's [Umm Uthmān] freed slave:

I heard 'Alī see say on the pulpit of a masjid in Kūfa, "All the devils raise their flags and march towards the markets on Jumu'a. They lay traps and divert the people from Jumu'a by reminding them of their work and responsibilities. On the other hand, the angels sit by the doors of the masjids and record the time of every person's entry that so-and-so came in at such and such time and so-and-so at such and such time until the imam appears. When one sits close enough to hear and see him, then sits quietly and does not commit any foolish act, he receives double the reward. If a person sits in a place where he cannot hear the imam but sits quietly and does not commit a foolish act, he receives a fraction of the reward. If he sits where he can see and hear the imam, commits a foolish act and does not sit quietly, he receives a fraction of sin. And whoever says to another, 'Stay quiet' has committed a foolish act and whosever commits a foolish act will

⁹²Nasā'ī, Faḍl Ghusl Yaum al-Jumu'a

not gain any reward of Jumu'a. Then 'Alī ∰ said, 'I heard all this from the Blessed Prophet ∰.93'"

عَنْ عَلْقَمَةَ قَالَ حَرَجْتُ مَعَ عَبْدِ اللهِ إِلَى الْجُمُعَةِ فَوَجَدَ ثَلاَثَةً قَدْ سَبَقُوهُ فَقَالَ رَامِعُ أَرْبَعَةٍ وَمَا رَامِعُ أَرْبَعَةٍ وَمَا رَامِعُ أَرْبَعَةٍ وَمَا رَامِعُ أَرْبَعَةٍ بَعِيدٍ إِنِى سَمِعْتُ رَسُولَ اللهِ حصَلَى اللهُ عَلَيهِ وَسَلَمَ- يَقُولُ إِنَّ النَّاسَ يَجْلِسُونَ مِنَ اللّهِ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ رَوَاحِهِمْ إِلَى الْجُمُعَاتِ الأَوَّلَ وَالثَّانِيَ وَالثَّالِثَ ثُمَّ قَالَ رَامِعُ أَرْبَعَةٍ وَمَا رَامِعُ أَرْبَعَةٍ مِنَا أَرْبَعَةٍ بَعِيدٍ

'Alqama said:

I went with 'Abd Allāh ibn Mas'ūd se to Jumu'a and found that three people had arrived earlier. He said, "The fourth of four, and the fourth of four is not bad. Verily, I heard the Blessed Prophet say, 'On the Day of Judgment, people's closeness to Allah will be in the order in which they arrived for Jumu'a." He then said, "The fourth of four, and the fourth of four is not bad."

Abū Huraira 🌉 said:

Once, 'Umar # was delivering a sermon when 'Uthmān # entered the masjid. 'Umar # pointed towards him and said, "What has happened to people that they come late after the adhān?"

It is narrated by Samura ibn Jundub @ that the Blessed Prophet @ said:

Frequent the masjid for Jumu'a and sit close to the imam because a person is distanced from Paradise due to his absence from Jumu'a, though he was worthy of being amongst its dwellers.⁹⁶

⁹³Abū Dāwūd, Faḍl al-Jumú a

⁹⁴Ibn Māja, mā Jā' fi al-Tahjīr

⁹⁵ Muslim, Kitāb al-Jumuʻa

⁹⁶Musnad Aḥmad, min Ḥadīthi Samura

EATING AND RESTING AFTER JUMU'A

It was the Sunna of the Blessed Prophet and the Companions to eat and nap before zuhr on all other days except Jumu'a. On Jumu'a, they arrived early at the masjid and ate and napped after Jumu'a.

Sahl ibn Sa'd 🙈 said:

We ate and rested after Jumu'a in the time of the Blessed Prophet .97

THE TIME OF ACCEPTANCE OF SUPPLICATION ON JUMU'A

Jumu'a is exclusively made for worship. This is why every Muslim is encouraged to increase supplication and voluntary worship on this day and also why Allah , by His infinite mercy, has appointed a special time on Jumu'a in which all supplications are guaranteed acceptance. Though we should supplicate as much as possible on Jumu'a, this time is special because of the guarantee of acceptance [which is not to be found in any other time].

It is narrated by Abū Huraira : that the Blessed Prophet was mentioning the day of Jumu'a and said:

There is a time on this day in which any supplication [made at this time] for anything while standing in salāt is guaranteed acceptance by Allah Then he gestured by his hand as if to indicate the shortness of this time.

It is narrated by Abū Huraira 🕸 that the Blessed Prophet 🕏 said:

There is a time on this day when no Muslim asks for any good at this time but Allah ** will grant him just that. He said, "It is a very short time."

⁹⁷Bukhārī, mā Jā' fi al-Gharas

⁹⁸Bukhārī, al-Sā'at allatī fī Yaum al-Jumu'a

⁹⁹Muslim, fi al-Sāʿat allatī fī Yaum al-Jumuʿa

WHEN IS THIS TIME?

The opinions vary amongst the scholars about this time.

After the imam sits on the pulpit until the last call for şalāt [iqāma] is made. This should not mean that one can supplicate during the sermon, but that the time to supplicate is during the interval between the two sermons and also when the imam leaves the pulpit until he starts the salāt.

Abū Burda ibn Abī Mūsā al-Ash'arī said:

'Abd Allāh ibn 'Umar & asked me, "Have you heard your father say anything regarding the appointed time in Jumu'a?" I replied, "Yes, I have. I heard him say that I [Abū Mūsā Ash'arī &] heard the Blessed Prophet & say, 'It is from the time the imam sits on the pulpit until şalāt is completed. 100""

 After 'Aşr until sunset: This is the opinion of the majority of scholars. Imam Tirmidhī narrates that Imam Ahmad said:

The majority of ahadīth prove that this time is after 'Aṣr, though one can expect it to be any time after noon. 101

It is narrated by Anas ibn Mālik 🚳 that the Blessed Prophet 🟶 said:

¹⁰⁰ Ibid.

¹⁰¹Tirmidhī, mā Jā' fi al-Sā'a

Sunnas Of Jumu'a

Look for the time of acceptance on the day of Jumu'a after 'Aṣr until sunset.'102

عَنْ أَيِى هُرَوِةَ قَالَ قَالَ رَسُولُ اللّهِ حَصَلَى اللهُ عَلَيهِ وَسَلَّمَ - حَبُرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَهُمُ الْجُمُعة فِيْهِ خَلِق آدَمْ وَفِيهِ أَدْخِلَ الْجَنَّة وَفِيهِ أُهْبِطَ مِنْهَا وَفِيهِ سَاعَةٌ لاَ يُوافِئْهَا عَبْدٌ سُلْلِمٌ يُصَلّى فَيْهِ اللهُ مِنْ صَلْحَ لَهُ اللهُ مِنْ صَلَامٍ فَذَكُرتُ لَهُ يُصَلّى فَيْسَأَلُ اللهُ عَنَى قَالَ أَنَا أَعْطَاهُ إِلَّا أَعْطَاهُ إِلَّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ الْعَصْرِ إِلَى أَنْ تَقُوبُ الشَّمْسُ فَقُلْتُ كَيْفَ تَكُونُ بَعْدَ الْمُصْرِ وَقَدْ قَالَ رَسُولُ اللهِ حَصَلَى اللهُ عَلَيْهِ وَسَلّمَ - لاَ يُوافِعُهَا عَبْدٌ مَسْلِمٌ وَهُو يُصَلّى وَتُكَ السَّاعَةُ لاَ يُصَلَّى فِيهَا فَقَالَ عَبْدُ اللّهِ بُنُ اللهُ مِنْ عَلَيْهِ وَسَلّمَ - مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَامَ فَهُو فَى فَي مَا اللهِ عَلَيْهِ وَسَلّمَ - مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَامَ فَهُو وَاللّهَ عَلَيْهِ وَسَلّمَ - مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَامَ فَهُو وَاللّهُ عَلَيْهِ وَسَلّمَ - مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَامُ فَهُو ذَالكَ

It is narrated by Abū Huraira & that the Blessed Prophet & said:

The best day upon which the sun rises is the day of Jumu'a. Ādam see was born on this day; he entered and was sent down from Paradise on this day, and the Day of Judgment will take place on this day. There is a special time on this day in which Allah see will grant a person anything he asks for [in this time] while in şalāt. 10.3

Abū Huraira 🛎 said:

Then I met 'Abd Allāh ibn Salām and I narrated this hadīth to him. He said, "I know this time." I said, "Then tell me and do not be stingy in this matter." He said, "It is after 'Aṣr until sunset." I said, "How can it be after 'Aṣr when the Blessed Prophet said, 'Any supplication made at this time for anything while in ṣalāt' and praying ṣalāt during this time is forbidden?" 'Abd Allāh ibn Salām asaid, "Did the Blessed Prophet not say, 'Whoever waits for the next ṣalāt is as though he is in ṣalāt?" I said, "Why not?" He said, "This is how it is after 'Aṣr. 104"

¹⁰²TL: J

¹⁰³Muslim, *Faḍl Yaum al-Jumuʻa* | Tirmidhī, *mā Jā' fī Faḍl Yaum al-Jumuʻa* ¹⁰⁴Ibid.

AN AMAZING INCIDENT

There is an amazing incident narrated in *Muṣannaf 'Abd al-Razzāq* about this special time of Jumu'a. 'Abd Allāh ibn Abī Ṭalḥa said:

Once, the Blessed Prophet was leading 'Asr on Jumu'a when a dog came in and was about to pass in front of the congregation when he suddenly crumbled in a heap and died. After salāt, the Blessed Prophet asked the Companions the Who cursed this dog?" One man said, "I did, O Blessed Prophet "." In *Tabarānī* it is narrated that this person was Sa'd ibn Abī Waqās ... The Blessed Prophet said, "You cursed him at a time when supplications are guaranteed acceptance."

THE SUNNA RECITATION FOR ŞALAT OF JUMU'A

In Jumu'a, the Blessed Prophet # recited Sūrat al-A'lā in the first unit and Sūrat al-Ghāshiya in the second, and sometimes Sūrat al-Jumu'a in the first unit and Sūrat al-Munāfiqūn in the second.

عَنِ بْنِ أَبِي رَافِع قَالَ اسْتَخْلَفَ مَرُوانُ أَبَا هُرَيْرَةَ عَلَى الْمَدينيَة وَحَرَجُ إِلِي مَكَّةَ فَصَلَّى لَنَا أَبُو هُرَيْرَةَ الْجُمُعَةَ فَقَرَّا بَعْدَ سُورَةِ الْجُمُعَةِ فِى الرُّكُمَةِ الآخِرَة إِذَا جَاءَكَ الْمُنَافِقُونَ – قَالَ – فَاَذْرَكْتُ أَبَا هُرَيْرَةَ حِينَ الْصَرَفَ فَقُلْتُ لَهُ إِنِّكَ قَرَأْتَ بِسُورَتِينَ كَانَ عَلِى ثُنْ أَبِي طَالِبٍ يَقْرُأُ بِهِمَا بِالْكُوفَةِ فَقَالَ أَبُو هُرَيْرَةَ إِنِى سَمِعْتُ رَسُولَ اللَّهِ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– يَقُرُأُ بِهِمَا يَوْمَ الْجُمُعَةِ

Ibn Abī Rāfi' said:

Marwān appointed Abū Huraira se the governor of Madina and left for Makka. Then Abū Huraira se led us in Jumuʻa and recited Sūrat al-Jumuʻa in the first unit and Sūrat al-Munāfiqūn in the second." Abū Rāfiʿ said, "After ṣalāt, I met Abū Huraira se and said to him, 'You recited the same two suras 'Alī se used to recite in Kūfa." Abū Huraira se said, "I heard the Blessed Prophet recite these two suras in Jumuʻa.

عَنِ النَّعْمَانِ ثَنِ بَشِيرٍ قَالَ كَانَ رَسُولُ اللَّهِ حصَلَى اللهُ عَلَيهِ وَسَلَّمَ- يَقْرَأُ فِى الْعِيدَينِ وَفَى الْجُمُعَةِ سَبَحٍ اسْمَ رَبِّكَ الْأَعْلَى وَ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ قَالَ وَإِذَا اجْشَعَ الْعِيدُ وَالْجُمُعَةُ فِى يَوْمٍ وَاحِدٍ يُقْرُأُ هِِمَا أَيْضًا فِى الصَّلاَتَين

¹⁰⁵ Muslim, mā Yaqra'u fī Ṣalāt al-Jumu'a

Nau'mān ibn Bashīr as said:

In both 'Eids and in Jumu'a, the Blessed Prophet * recited Sūrat al-A'lā and Sūrat al-Ghāshiya. If 'Eid and Jumu'a fell on the same day, he recited the same suras in both 'Eid and Jumu'a. ¹⁰⁶

THE SUNNA RECITATION FOR FAJR ON JUMU'A

The Blessed Prophet would recite Sūrat al-Sajda in the first unit and Sūrat al-Dahr in the second unit of the Fajr şalāt on Jumu'a most of the time.

Abū Huraira 🙈 said:

The Blessed Prophet \$\mathbb{G}\$ used to recite S\tilde{u}rat al-Sajda in the first unit and S\tilde{u}rat al-Dahr in the second unit of Fajr \tilde{s}al\tilde{t} on Jumu'a.\tilde{u}^{107}

In the narration of *al-Mu'jam al-Şaghīr*, the words are *yudīmu 'alā Dhālik* (the Blessed Prophet * was consistent on this).

THE VIRTUE OF PRAYING FAJR IN CONGREGATION ON JUMU'A

It is narrated by Abū 'Ubaida @ that the Blessed Prophet @ said:

The best of salāt is Fajr on the day of Jumu'a when prayed in congregation. I expect forgiveness for one who prays Fajr in congregation. ¹⁰⁸

In a ḥadīth in Baihaqī, 'Abd Allāh ibn 'Umar 🕸 said to Hamrān:

Don't you know that the Blessed Prophet \$\sigma\$ said, "The best of salāts on Jumu'a is Fajr when prayed in congregation."

¹⁰⁶Ibid.

¹⁰⁷ Ibid.

¹⁰⁸al-Mu'jam al-Kabīr, 1/158

THE ADHAN OF JUMU'A

Only one call was made for Jumu'a şalāt in the time of the Blessed Prophet . When the Blessed Prophet sat on the pulpit, Bilāl would stand by the door of the masjid which faced the house of the Blessed Prophet and called out the adhān. Then in the time of 'Uthmān , when he saw people arriving late for şalāt, he added another adhān.

Since people arrived early for Jumu'a in the time of the Blessed Prophet *, Abu Bakr *, and 'Umar *, the adhān was delivered immediately before the sermon when most people were already present. However, in the time of 'Uthmān *, the situation had changed drastically due to the conquests and influx of new Muslims who did not have the same spirit for worship as the Companions * and would arrive late for Jumu'a.

It is understood that arriving for Jumu'a during the sermon [as opposed to before the sermon] without reasonable excuse, is sinful. Therefore, 'Uthmān ## instituted another adhān to bring people to the masjid early.

'Alī se continued this practice after 'Uthmān se and the Companions of the time endorsed it. Since then the Muslim community has also upheld this practice, making the first adhān outside the masjid and the second facing the imam shortly before the sermon. Given that we are ordered to follow the ways of the rightly guided caliphs; therefore, both adhāns are Sunna.

The hadith states:

عَنِ الْعِرْيَاضِ بْنِ سَارِيَةَ قَال صَلَى بِنَا رَسُولُ اللّهِ حصَلَى اللهُ عَلَيهِ وَسَلَّمَ - ذَاتَ يَوم ثُمَّ أَقْبَلَ عَلَيَا فَوَعَظَنَا مَوعِظَةً بِلِيغَةً ذَرَفَتْ مِنْهَا الْقُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَالِمٌ كَانَ هَذِهِ مَوَعَظَةً مُودَعٍ فَمَاذَا تَعْهِدُ إِلَيْنَا فَقَالَ أُوصِيكُمْ بِثَقْوى اللّهِ وَالسَّنْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بِعُدِي فَسَيَرَى اخْتِلافًا كَيْمِرًا فَعَلَيكُمْ بِسُنَتِى وَسُنَّةِ الْخُلَقَاءِ الْمُهْدِينِ الرَّاشِدِينَ تَمَسَّكُوا بِهَا يَعِشْ مِنْكُمْ أَبِعُدِينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُوا عَلَيها بالنَوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأَمُورَ فَإِنَّ كُلِّ مُحْدَثَةٍ بِدُعْتَ وَكُلَّ بِدَعَةٍ ضَلَالًا

Irbād ibn Sāria 🙉 said:

The Blessed Prophet \$\mathbb{g}\$ led us in salāt one day. [After salāt], he turned to us and delivered a spirited talk that made the eyes cry and the hearts shudder. Then someone said, "It seems as if this is parting advice. What do you advise us?" The Blessed Prophet \$\mathbb{g}\$ said, "I ask that you fear Allah \$\mathbb{g}\$, to follow and obey the amir even if he is black. Whosoever remains

alive after me will witness turmoil. At that time, hold on to my Sunna and the Sunna of the rightly guided caliphs; hold to it strongly and grab it with your teeth. Save yourself from innovations because every new thing is an innovation [bid'a] and every innovation is a deviation. 1097

This hadīth emphasizes the importance of adhering to the Sunnas of the rightly guided caliphs, which also includes the first adhān. This is why the Muslim community has preserved this practice to this day, except for the unfortunate few who call it an innovation. How sad it is that the very thing the Blessed Prophet orders us to hold onto tightly is being called an innovation and a deviation! May Allah be bless everyone with guidance.

ATTENDING THE CONGREGATION OF JUMU'A

Jumu'a şalāt can only be observed in congregation; therefore, if anyone arrives late and misses the congregation, he must pray zuhr instead. However, since the sermon is also a part of Jumu'a, one must attend it from the beginning as well.

If one arrives late and catches any part of ṣalāt with the congregation, he has prayed Jumu'a ṣalāt. If he joined after it began but before it finished, he has prayed the ṣalāt of Jumu'a though he is sinful. This is the opinion of 'Abd Allāh ibn Mas'ūd and Muādh , while other Companions > hold different opinions in this regard.

'Abd Allāh ibn Mas'ūd 🕸 said:

Whosoever catches one unit of Jumu'a should add another, but if he misses both, he would have to pray the four units of zuhr. 110

Abū Huraira 🖗 said:

I heard the Blessed Prophet \$\&\pm\$ say, "Do not rush for salāt once it has

¹⁰⁹Abū Dāwūd, *fī Luzūm al-Sunna* | Ibn Māja, *fī Ittibāʻ Sunnat al-Khulafā* | Musnad Aḥmad, *Ḥadīth ʿIrbāḍ Ibn Sāria*

¹¹⁰ al-Mu'jam al-Kabīr, 8/250 | Majma' al-Zawāid 2/192

begun, but walk [towards the congregation] and come gracefully, then pray whatever part of salāt you catch and complete whatever you miss.¹¹¹"

Note: Since the above hadīth is general in meaning, it is inclusive of the şalāt of Jumu'a also. The narration below, however, specifically mentions Jumu'a along with the other şalāts.

It is narrated by 'Abd Allāh ibn 'Umar @ that the Blessed Prophet @ said:

Whoever catches one unit of Jumu'a or any other şalāt should add another unit to it, then his şalāt will be complete. 112

[If one misses one or more than one unit in a three or four-unit şalāt (zuhr, 'asr, maghrib, or 'ishā'), he must add as many units to the end as he missed in the beginning in order to complete his şalāt].

TRAVELING ON JUMU'A

It is permissible to travel on Jumu'a if a person begins his journey before noon. However, since Jumu'a becomes compulsory upon a local after noon, he should not leave without praying Jumu'a unless he is certain of praying it in another masjid.

Qais said:

'Umar sonce saw someone who had tied his mount. 'Umar saked him, "What stopped you from traveling?" He replied, "Jumu'a." 'Umar said, "Go! Jumu'a does not stop you from traveling."

WHEN 'EID AND JUMU'A COINCIDE

If 'Eid falls on Jumu'a, the 'Eid ṣalāt will not make up for Jumu'a ṣalāt.

¹¹¹¹Bukhārī, Qaul al-Rajul Fātatnā al-Ṣalā | Muslim, Istiḥbāb Ityān al-Ṣalā

¹¹²Dāraquṭnī, fī ManYudriku al-Jumuʻa

¹¹³al-Sunan al-Kubrā, 3/184 | Muṣannaf 'Abd Razzāq 3/250

We should remember that Jumu'a is obligatory and its compulsoriness is mentioned in the Qur'an; whereas, 'Eid şalāt is Sunna or at the most necessary [wājib]. In that case, how can the Sunna of 'Eid cancel out something greater [an obligatory act] than itself? Some people who are of this opinion have misunderstood certain aḥadīth that are being mentioned below.

It is narrated by Abū Huraira & that the Blessed Prophet & said:

Two 'Eids have coincided on this day. Whoever wishes, Jumu'a will suffice for him; but we will be praying Jumu'a. 114

Let us take a look at a few things in this hadīth:

- Many eminent ḥadīth masters criticize the chain of this ḥadīth. Ḥāfiz ibn Ḥajar, Dāraquṭnī, and Imam Aḥmad ibn Ḥanbal all agree that this hadīth is with a broken chain.
- Even if this hadīth was unbroken [muttaṣil], it is a solitary chain of transmission [al-khabr al-wāhid] and the Muslim community is unanimous that a solitary chain hadīth cannot alter or void a ruling of the Qur'an.
- In the aforementioned hadīth, the Blessed Prophet is not addressing the locals but rather villagers who lived in the outskirts of Madina.

Imam Shāfi'ī narrated from 'Umar ibn 'Abd al-'Azīz:

Two 'Eids coincided in the time of the Blessed Prophet . The Blessed Prophet announced, "Whoever, from amongst the people of the outbound areas, wishes to stay [for Jumu'a] may stay. 115

The aforementioned statement clarifies that the Blessed Prophet *was addressing the people from the outbound areas upon whom Jumu'a was not compulsory [as mentioned in a previous chapter].

¹¹⁴ Abū Dāwūd, idhā Wāfaqa Yaum al-Jumu'a

¹¹⁵Kitāb al-Umm, 1/274

In the above hadīth, the words are *innā Mujammiʿūn* [we will pray Jumuʿa]. "We" is referring to the people of Madina who prayed their Jumuʿa with the Blessed Prophet .

This is why when two 'Eids coincided in the caliphate of 'Uthmān , he announced:

Today, two 'Eids have coincided; those villagers who wish to wait for Jumu'a may wait, but if someone wants to return, I will not stop him. 116

'Uthmān ﷺ is repeating what the Blessed Prophet ﷺ said previously that the villagers are allowed to return to their villages in the outskirts of Madina." We learn from this that Jumu'a was compulsory upon the people of Madina and the concession [not to pray Jumu'a] was only for those who lived outside of Madina.

Another point to remember is that there is no evidence that the Blessed Prophet * and the righteous caliphs ever cancelled Jumu'a salāt because of 'Eid.

THE SUNNAS BEFORE AND AFTER JUMU'A

Praying four units before and four after Jumu'a is Sunna, though some aḥadīth narrate six units after Jumu'a. This proves that of six units, four are emphasized Sunnas [muakkada] while two are unemphasized [ghair muakkada].

It is narrated by Abū Huraira ## that the Blessed Prophet ## said:

Whoever amongst you prays after Jumu'a should pray four units. 118

¹¹⁶Muwaţţa', al-Amr bi al-Şalā

¹¹⁷The chain of transmission of this hadith is verbatim in Bukhārī.

¹¹⁸ Muslim, al-Şalāt ba'd al-Jumu'a Abū Dāwūd, al-Şalāt ba'd al-Jumu'a

Qatāda said:

'Abd Allāh ibn Mas'ūd
would pray four units before and four after Jumu'a.

Abū Isḥāq narrates that 'Alī
used to pray six units after Jumu'a; and this is the opinion of 'Abd al-Razzāq. 119"

Abū 'Abd al-Raḥmān al-Sulamī said:

'Abd Allāh ibn Mas'ūd ordered us to pray four units before and four after Jumu'a until 'Alī came and told us to pray two units, then four units after Jumu'a [i.e., 'Alī told them to pray six units altogether]. ¹²⁰

It is narrated about 'Abd Allāh ibn 'Umar ## that he would pray four units [before Jumu'a] without salām, then two units followed by four units after Jumu'a. 121

'Abd Allāh ibn 'Abbās # said:

The Blessed Prophet * prayed four units before Jumu'a and did not say salām in between. 122

¹¹⁹ Muşannaf 'Abd al-Razzāq, 3/247

¹²⁰Ibid

¹²¹ Sharḥ Ma'ānī al-Āthār, al-Taṭawwu bi al-Lail wa al-Nahār

¹²² Ibn Māja, mā Jā' fi al-Ṣalāt qabl al-Jumu'a

'Alī 🝇 said:

The Blessed Prophet prayed four units before and four units after Jumu'a and said salām in the last units only [i.e., he did not pray four units in units of two]¹²³.



¹²³Lisān al-Mīzān, 2/419



Chapter 5

SUNNAS OF LEADING JUMU'A

TO GREET WITH SALAM AFTER ASCENDING THE PULPIT

Some aḥadīth narrate that the Blessed Prophet *would greet with salām [al-salām 'alaikum] after ascending the pulpit (though these aḥadīth are weak individually, they are reliable [hasan] collectively). This is further corroborated by ahadīth that narrate the virtue of greeting another Muslim upon meeting him.

It should be noted here that salām is not an integral part of Jumu'a or the sermon but only a greeting when one Muslim meets another. The Blessed Prophet would enter the masjid when it was time to deliver the sermon, go directly to the pulpit, greet with salām and then sit down.

Jābir ibn 'Abd Allāh 🕸 said:

The Blessed Prophet *would greet with salām when he ascended the pulpit. 124

'Abd Allāh ibn 'Umar a said:

¹²⁴Ibn Māja, mā Jā' fi al-Khuṭba

When the Blessed Prophet arrived in the masjid on Jumu'a, he first greeted the people around the pulpit, then ascended the pulpit, turned towards the people and said salām again. 125

STANDING MOTIONLESS DURING DELIVERY OF THE SERMON

The imam should not make unnecessary movements with his hands or body in the sermon [this condition only applies to the sermon of Jumu'a and not to any other talk or speech given on matters of Dīn]. In fact, it is one of the conditions of the sermon that the imam avoid unecessary movements with his hands or body.

'Umāra ibn Ru'aiba said he saw Bishr ibn Marwān standing on the pulpit gesturing upwards with his hands [like orators]. He said:

May Allah ** ruin these hands. Verily, I saw the Blessed Prophet *, and he did not move his hands more than this much [demonstrating with his hand, he raised his index finger to show how little movement the Blessed Prophet * made in the sermon]. 126

DELIVERING THE SERMON WHILE STANDING

Ibn 'Umar 🛎 says:

The Blessed Prophet \$\mathscr{a}\$ stood to deliver the sermon, then sat, then stood again as you do now.\(^{127}\)

¹²⁵al-Mu'jam al-Kabīr, 11/321 | al-Mu'jam al-Ausat, 14/444

¹²⁶ Muslim, Takhfīf al-Şalā

¹²⁷Bukhārī, al-Khuṭbat Qāiman

Jābir ibn Samura 🕮 said:

The Blessed Prophet would stand while delivering the sermon, then sit, then stand again. Therefore, whoever tells you the Blessed Prophet delivered the sermon in a sitting position is a liar. I swear by Allah state, I have prayed more than two thousand şalāt with the Blessed Prophet 128.

Jābir ibn Samura 🕸 said:

I saw the Blessed Prophet \$\\$ delivering the sermon while standing, then he sat for a short interval in which he did not talk.\(^{129}\)

It is narrated by Abū 'Ubaida that:

Ka'b ibn 'Ujra ee entered the masjid when 'Abd al-Raḥmān ibn Umm al-Ḥakam was sitting and delivering the sermon. He said, "Look at this despicable, vile person [khabīth] delivering the sermon while sitting even though Allah so says, 'But when they saw a transaction or a diversion, [O Muḥammad), they rushed to it and left you standing. 130"

Note: Ka'b ibn 'Ujra took evidence from the verse 'and left you standing' to prove that the sermon must be delivered standing because the verse was revealed regarding an incident in which the Blessed Prophet was delivering the sermon of Jumu'a while standing.

SHORT INTERVAL BETWEEN TWO SERMONS

Simāk ibn Ḥarb said:

I asked Jābir ibn Samura 😹, "How did the Blessed Prophet 🟶 deliver a

¹²⁸ Muslim, Dhikr al-Khutbatain

¹²⁹ Abū Dāwūd, al-Khuṭbat Qāiman | Nasā'ī, al-Sukūt fi al-Qa'da

¹³⁰Muslim, fi Qaulihī wa idhā Ra'au Tijāratan | Nasā'ī, Qiyām al-Imām fi al-Khuṭba

sermon?" He replied, "He stood during the sermon, but sat for a short interval and then stood again.¹³¹"

DELIVERING A SHORT SERMON

The Blessed Prophet always delivered short Jumu'a sermons and wished that the leaders in his community do the same. Nowadays we observe that the sermons are extremely long, which is directly opposed to the Sunna of the Blessed Prophet. In fact, in one hadīth the Blessed Prophet specifically mentions that long sermons and short şalāts are a clear sign of ignorance and shallow understanding in the Dīn.

Jābir ibn Samura 🕮 says:

The Blessed Prophet *would stand and deliver the sermon, then sit and stand again. He would recite the Qur'an during the sermon and remember Allah *. His sermon and şalāt were both in moderation [i.e., not long].

Abū Wā'il says:

'Ammār delivered a short and eloquent sermon. When he stepped off the pulpit we said to him, "O Abū al-Yaqzān! You gave a very short and eloquent sermon. You should have at least taken a breath in between." He said, "I heard the Blessed Prophet say, 'lengthening the salāt and shortening the sermon is a sign of understanding in the Dīn. Therefore, make the salāt long and keep the sermon short; and some talks have the effect of magic. 133""

¹³¹ Musnad Ahmad, Hadith Jabir 42/322

¹³² Nasā'ī, al-Qirā' fī Khutbat al-Thānia | Ibn Māja, mā Jā' fi al-Khutba

¹³³ Muslim, Takhfīf al-Şalā, al-Sunan al-Kubrā, 3/208

Jābir ibn Samura 🕮 says:

The Blessed Prophet & did not lengthen the sermon on Jumu'a; his sermons were a few short words. 134

It is narrated by 'Abd Allāh ibn Mas'ūd & that the Blessed Prophet & said:

Shortening the sermon and lengthening the salāt is a sign of the speaker's [khaṭīb's] understanding [in the Dīn]; therefore, make the salāt long and the sermons short. Indeed, some talks have the effect of magic and soon a people will come after you who will lengthen the sermons and shorten the salāt.¹³⁵

Salama ibn Akwa' 🕸 says:

When we returned praying from Jumu'a behind the Blessed Prophet *, the walls would not produce enough shadow for us to take shade under. 136

This hadīth proves that the şalāt and sermon were extremely short and people would leave after Jumu'a quickly.

In our times, the Jumu'a sermon is usually delivered in languages other than Arabic. One of the many problems with this is that they are longer than the şalāt and then many imams are not particular about reciting the Sunna suras for şalāt. They recite short suras to make up for the time they take to deliver their thirty to forty-five minute long sermons.

Another issue with these sermons is that people take their time in arriving for Jumu'a because they know the sermon will be long, even though all the *madhāhib* [four schools of jurisprudence] are unanimous that one must arrive for Jumu'a before the sermon. Also, since the sermon is long many people will gossip or do foolish things, thereby wasting their reward for Jumu'a. For example, they will play with their

¹³⁴ Abū Dāwūd, Igṣār al-Khuṭab

¹³⁵ Musnad al-Bazzār, Qaṣr al-Khuṭba | Musnad al-Firdaus, 1/238

¹³⁶ Muslim, Şalāt al-Jumu'a ḥīn Tazūl

hair, glasses, clothing, phone or even the carpet. All of this is due to our neglect of the Sunna of the Blessed Prophet *, which is to shorten the sermon and lengthen the salāt.

REQUIREMENTS OF THE SERMON

It is known from ahadīth that the Blessed Prophet \$\mathbb{\text{\$\geq}}\$ began his sermon with praise of Allah \$\mathbb{\text{\$\geq}}\$, but the question is what is one to do after that? The answer to this is explained in the following ahadīth:

It is narrated by Abū Huraira & that the Blessed Prophet said:

Any sermon without *tashahhud* [I bear witness that there is no god but Allah and the Blessed Prophet is His messenger] is like a leprotic hand [i.e., it is useless]. 137

Samura ibn Jundub 🛎 said:

The Blessed Prophet sought forgiveness from Allah Francisco fr

Ibn Shihāb 🕸 said:

It has reached us that the Blessed Prophet *would first ascend the pulpit and when the caller gave the adhān, he would stand up to deliver the

¹³⁷ Abū Dāwūd, fi al-Khuṭba | Tirmidhī, mā Jā' fī Khuṭbat al-Nikāḥ

¹³⁸Majma' al-Zawāid, 2/190

first sermon. He then would sit for a short while then stand up again and delivered the second part of the sermon. When the sermon was finished, he would repent to Allah \$\sigma\$, descend the pulpit and lead the \$\salat{a}\text{l}\text{.}\$ When the Blessed Prophet \$\sigma\$ stood up, he used a stick that he leaned on while standing; and Abū Bakr \$\sigma\$, 'Umar \$\sigma\$, and 'Uthmān \$\sigma\$ did the same.\text{}^{139}

HOLDING A STICK ['AŞĀ] DURING THE SERMON

The Blessed Prophet sarried a stick with him that he leaned on during the sermon as stated in the aforementioned hadīth.

DELIVERING THE SERMON ON THE PULPIT

When the masjid was first built and there was no pulpit, the Blessed Prophet \$\mathbb{\text{\$}}\ delivered his sermons leaning on the stump of a date-palm tree [the pulpit was made some time later]. When the Blessed Prophet \$\mathbb{\text{\$}}\ ascended the pulpit to deliver the sermon, the Companions \$\mathbb{\text{\$}}\ heard a sound like the crying of a baby. They realized it was coming from the same stump that the Blessed Prophet \$\mathbb{\text{\$}}\ leaned on during the sermon. The Blessed Prophet \$\mathbb{\text{\$}}\ descended from the pulpit and caressed the stump with his blessed hand until it became quiet. Nonetheless, the Blessed Prophet \$\mathbb{\text{\$}}\ delivered his sermon on the pulpit.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ الْمُرَأَةُ مِنَ الْأَتْصَارِ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ أَلَا اللَّهِ عَلَيهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ أَلَا اللَّهِ عَلَى اللَّهُ عَلَيهِ وَسَلَّمَ عَلَى الْمِنْبَرِ الَّذِي صُنِعَ فَصَاحَتِ النَّخْلَةُ الَّبِي كَانَ يَخْطُبُ الْجُمُعَةِ قَعَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ عَلَى الْمِنْبَرِ الَّذِي صُنِعَ فَصَاحَتِ النَّخْلَةُ الَّبِي كَانَ يَخْطُبُ عَلَيهِ وَسَلَّمَ حَتَّى الْمَخْلَةُ اللَّهِ عَجْمَلَتُ عَلَيْهِ وَسَلَّمَ حَتَّى اللَّهُ عَلَيهِ وَسَلَّمَ حَتَّى الْحَدْهَا فَضَمَّهَا لِلِيهِ فَجَعَلَتُ يَتُنْوَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيهِ وَسَلَّمَ حَتَّى أَخَذَهَا فَضَمَّهَا لِلِيهِ فَجَعَلَتُ يَتُنْ النَّهِي مُتَعَلِّيهِ فَبَعَمَلَتُ المَّمَ حَتَّى الْمُعْتَمَا لِلَّهِ فَجَعَلَتُ اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَخَذَهَا فَضَمَّهَا لِلِيهِ فَجَعَلَتُ

Jābir 🕮 narrates:

A woman from amongst the Ansar said to the Blessed Prophet \$, "O Blessed Prophet \$, should I not make something for you to sit on? I own a slave who is a carpenter." "If you wish," he replied. She then made a pulpit for him. Once on Jumu'a [the week after the pulpit was made] the Blessed Prophet \$ was sitting on the new pulpit. Suddenly, the stump [of a date-palm tree] that

¹³⁹al-Marāsīl li Abī Dāwūd, 1/48 | Nașb al-Rāya, Ṣalāt al-Jumu'a

the Blessed Prophet leaned on during his sermon began to cry and became loud as though it would burst. The Blessed Prophet lescended from the pulpit and hugged it close to him. The stump began whimpering like a child being patted until it settled down. 140

ON WHICH STEP OF THE PULPIT SHOULD THE IMAM SIT?

The Blessed Prophet \$\mathbb{g}\$ stood and sat on the third step of his pulpit. Then Abū Bakr \$\mathbb{g}\$ in his caliphate used the second step [not allowing himself to use the third one out of his love for the Blessed Prophet \$\mathbb{g}\$]. Then 'Umar \$\mathbb{g}\$ in his caliphate used the first step and refused to use the second or third step out of love and awe for the Blessed Prophet \$\mathbb{g}\$ and Abū Bakr \$\mathbb{g}\$. Then 'Uthmān \$\mathbb{g}\$ in his time began using the third step on which the Blessed Prophet \$\mathbb{g}\$ stood as there was no step below the first one.

The Sunna of 'Uthmān is the most preferable for imams, though there is no harm if one wishes to deliver his sermon on the first or second step. Had it been necessary to deliver the sermon on the third step, Abū Bakr and 'Umar would never have delivered their sermons on the first and second step and would have used the same one as the Blessed Prophet ... In addition, it is not compulsory or necessary to deliver the sermon on the pulpit, but rather it is Sunna; therefore, there is no difference in whether one uses the first, second or third step.

عَنْ كَمُّبِ بْنِ عُجْرَةً قَالَ قَالَ رَسُولُ اللهِ صَلَى اللهُ عَلَيهِ وَسَلَّمَ اُحُضُّرُوا الْمِنْبَرَ فَحَضَّرُنَا فَلَمَا ارْتَقَى دَرَجَةً قَالَ آمِين فَلَمَّا ارْتَقَى الدَّرَجَة الثَّالِيَّة قَالَ آمِين فَلَمَّا ارْتَقَى الدَّرَجَة الثَّالِيَّة قَالَ آمِين فَلَمَّا ارْتَقَى الدَّرَجَة الثَّالِيَّة قَالَ آمِين فَلَمَا وَسُولَ اللهِ لَقَدْ سَمِعْنَا مِنْكَ الْيُومَ شَيْئًا مَا كُمَّا نَسْمَعُهُ قَالَ إِنَّ جِبْرِيلَ عَلَيهِ الصَّلاَة وَالسَّلاَة وَالسَّلاَة عَرْضَ لِي فَقَالَ بُعْدًا لِمَنْ أَدْرِكَ وَمَضَانَ فَلَمُ يُغْفَرُ لَهُ قُلْتُ آمِين فَلَمَا رَقَيتُ الثَّالِيَّة قَالَ بُعْدًا لِمَنْ أَدْرِكَ أَبُواهُ الكَبْبَرَ عِنْدَهُ لِمَنْ أَذْرِكَ أَبُواهُ الكَبْبَرَ عِنْدَهُ لَمُ مُدْخِلَةُ الْجَنَّةُ قَلْتُ آمِين فَلَمَّا رَقَيتُ الثَّالِثَةَ قَالَ بُعْدًا لِمَنْ أَذْرِكَ أَبُواهُ الكَبْبَرَ عِنْدَهُ لَمُ مُدْخِلَةُ الْجَنَّةِ قُلْتُ آمِين

It is narrated by Ka'b ibn 'Ujra & that the Blessed Prophet said:

Move near the pulpit. When we moved forward the Blessed Prophet sacended the first step and said, "Āmīn," then ascended the second step and said, "Āmīn." He finally ascended the third step and said, "Āmīn" again.

¹⁴⁰ Bukhārī, al-Najjār

When he descended the pulpit, we said, "O Blessed Prophet \$\mathbb{\overline{9}}!\$ We heard something we never heard from you before." The Blessed Prophet \$\mathbb{\overline{9}}\$ said, "Jibrā'īl \$\mathbb{\overline{9}}\$ came to me and said, 'May he who is not forgiven when the month of Ramadān came upon him be destroyed,' and I said, 'Āmīn.' When I ascended the second step he said, 'May he who never sent ṣalāt and salām upon you when your name was mentioned be destroyed.' I said, 'Āmīn.' When I ascended the third step, he said, 'May he whose parents did not take him to Paradise after reaching old age be destroyed,' and I said, 'Āmīn.\frac{141}{3}".

This hadīth proves that the Blessed Prophet's # pulpit had three steps and that the Blessed Prophet # used the third one.

HOW DID THE BLESSED PROPHET * DELIVER THE SERMON

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – إِذَا حَطَبَ احْمَرَتْ عَيَنَاهُ وَعَلاَ صَوْتُهُ وَاشْتَدَ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيش يَقُولُ صَبَّحَكُمْ وَمَسَّاكُمْ وَيَقُولُ بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَا تَيْن وَيَقْرُنُ بَيْنَ إِصْبَعَيهِ السَّبَابَةِ وَالْوَسُطَى وَيُقُولُ أَمَّا بَعْدُ فَإِنَّ خَيرَ الْحَدِيثِ كِنَّابُ اللَّهِ وَخَيرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشُرُّ الأُمُورِ مُحْدَثًا تَهَا وَكُلُّ بِدُعَةٍ ضَلاَلةٌ ثُمَّ يَقُولُ أَنَا أُولَى بِكُلَ مُؤْمِنِ مِنْ تَفْسِهِ مَنْ تَوْكَ مَالاً فَلَأِهْلِهِ وَمَنْ تَوَكَ دَيْنَا أَوْ صَيَاعًا فَإِلَى وَعَلَىٰ

Jābir ibn 'Abd Allāh 🕸 said:

When the Blessed Prophet \$\mathbb{g}\$ gave the sermon, his eyes would become red, his voice loud and his anger would flare as if he was informing people of an invading army and was saying, "The enemy will be here anytime in the day or the night," and he would say, "The Day of Judgment and I have been sent like this," and would combine his index and middle finger in this manner. He would say, "After exaltation and praise [hamd and thanā] of Allah \$\mathbb{g}\$, the best of words is the book of Allah \$\mathbb{g}\$ and the best of ways is the way of Muhammad \$\mathbb{g}\$; the worst of things are the innovations and every innovation is a deviation." He would then say, "I have more right over a Muslim than he has over himself. Any wealth he leaves behind is his family's, while payment of a debt and caring for any orphaned children are my responsibility.\(^{142"}



¹⁴¹ al-Mustadrak, *Buʻdan liman Adraka Abawāhu* | Shuʻb al-Īmān, *Jibrāʾīl ʿAraḍa lī*

¹⁴² Muslim, Takhfīf al-Şalā



Chapter 6

PROPRIETIES [ADAB] OF JUMU'A

SITTING MOTIONLESS DURING THE SERMON

One should sit quietly and motionless during the sermon. Even necessary talk, as mentioned in the hadīth, makes one lose the reward of Jumu'a. This proves that one should remain still and quiet as one does in ṣalāt. If one fiddles with pebbles, his hair or something else during the sermon, his reward for Jumu'a is destroyed. Sometimes people distribute papers or flyers during the sermon, thus depriving themselves of their rewards. Nowadays it is common for people to toy with their cell phones [or fiddle with anything in their hands]. May Allah see save us all.

It is narrated by Abū Huraira : that the Blessed Prophet said:

If one of you says "be quiet" to another while the imam is delivering the sermon on Jumu'a, you have lost the reward of Jumu'a. ¹⁴³

It is narrated by Ibn 'Abbās & that the Blessed Prophet & said:

The example of a person who talks while the imam delivers the sermon is

¹⁴³Bukhārī, al-Inṣāt Yaum al-Jumuʻa | Muslim, fi al-Inṣāt Yaum al-Jumuʻa

like a donkey ladened with books on his back; and one who tells another to be quiet has voided his Jumu'a. 144

It is narrated by Abū Huraira 🕸 that the Blessed Prophet 🕸 said:

Whoever performs ablution properly, then comes for Jumu'a, listens to the sermon, and remains quiet, all his sins between the two Jumu'as are forgiven, plus three additional days; and whosoever touches a pebble, has committed a foolish act. 145

CUTTING THROUGH THE ROWS

When someone arrives at the masjid for Jumu'a, he should sit wherever he finds space and not cut through the lines in order to reach the front rows. A person who cuts through the rows wastes the rewards of his Jumu'a. The only exception to this rule is when the imam needs to reach the front or if people have left the front rows empty and are sitting in the back rows. The aḥadīth are very clear that no gaps should be left in the rows, and since the people in the back rows are ignoring this order, it is permissible for one to cut through the rows to fill in the gaps.

Abū al-Zāhiriyya said:

We were with the Companion of the Blessed Prophet *, 'Abd Allāh ibn Busr *, when a man came in and cut through the rows. 'Abd Allāh ibn Busr *, saw him and said, "Once a man came in and cut through the rows when the Blessed Prophet * was delivering the sermon. The Blessed Prophet * told him to sit down and said, 'You have hurt the people. 146"

¹⁴⁴ Musnad Ahmad, Bidāyat Musnad 'Abd Allāh ibn 'Abbās

¹⁴⁵ Muslim, Faḍl man Istamaʻ | Abū Dāwūd, Faḍl al-Jumuʻa

¹⁴⁶Sunan Abū Dāwūd, *Takhaṭṭā Riqāb al-Nās* | Nasāʾī, *al-Nahīʿan Takhaṭṭa*

'Uthmān ibn al-Arqam ibn Abī al-Arqam narrates from his father, who was amongst the Companions # of the Blessed Prophet #, that the Blessed Prophet * said:

Verily, the person who cuts through the rows and squeezes between two people after the imam has appeared is like a person dragging his guts in the Hellfire.¹⁴⁷

It is narrated by 'Abd Allāh ibn 'Amr ibn 'Āş 🕸 that the Blessed Prophet 🟶 said:

Whoever bathes and applies the perfume of his wife, if she has any, wears the best of his clothes, does not jump over people and does not commit any foolish act during the sermon, has gained penitence [through these deeds] from all sins between the two Jumu'as; if he commits a foolish act or cuts through the people, he has only prayed zuhr [i.e., he does not receive reward for Jumu'a]. 148

It is narrated by Muādh ibn Anas 🛎 that the Blessed Prophet 🟶 said:

Whosoever jumps over people on Jumu'a will be made a bridge to the Hellfire. 149

DO NOT SQUEEZE BETWEEN TWO PEOPLE

When we arrive at the masjid for Jumu'a, we should be careful not to disturb or hurt anyone. The Blessed Prophet \$\mathscr{g}\$ mentioned that if two

¹⁴⁷ Musnad Ahmad, *Ḥadīth al-Argam* 30/489 | al-Mu'jam al-Kabīr 1/390

¹⁴⁸ Abū Dāwūd, fi al-Ghusl Yaum al-Jumu'a | al-Sunan al-Kubrā 3/231

¹⁴⁹ Tirmidhī, mā Jā' fī Takhaṭṭa | Ibn Māja, mā Jā' fī al-Nahī 'an Takhaṭṭa

people are sitting together, a third person should not come between them and make space for himself [this is only when there is no space between two people and one forces himself between them].

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ النَّبِيُّ – صَلَّى اللهُ عَلَيهِ وَسَلَّمَ – لاَ يَغْسَلُ رَجُلْ يَومَ الْجُمُعَةِ
وَيَتَكَهَّوُ مَا اسْنَطَاعَ مِنْ طُهْرِ وَيَدَهِنُ مِنْ دُهْنِهِ أَوْ يَمُسُّ مِنْ طِيبِ بَيِتِهِ ثُمَّ يَخْوِجُ ، فَلاَ يُغَرِّقُ
بَينَ اثْتَينِ ، ثُمَّ يُصَلِى مَا كُبِّبَ لَهُ ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ ، إِلاَّ غُفِرَ لَهُ مَا بَينَهُ وَيَهَنَ
الْجُمُعَةِ الْأُخْرَى ﴾

It is narrated by Salmān al-Fārsī & that the Blessed Prophet said:

Whoever bathes on Jumu'a, purifies himself to the best of his ability, applies his own oil or perfume from his home, then leaves the house, does not squeeze himself between two people, prays however much is destined for him and stays quiet when the imam delivers the sermon, all his sins until the next Jumu'a will be forgiven. 150

It is narrated by 'Abd Allāh ibn 'Amr & that the Blessed Prophet & said:

It is impermissible for any person to separate two people except if they allow him to do so. 151

DO NOT TAKE ANOTHER'S PLACE

Nāfi' said he heard 'Abd Allāh ibn 'Umar # say:

The Blessed Prophet \$\mathbb{g}\$ forbade one from forcing another from his place and then occupying it. The narrator says, "I asked Nāfi', 'Is this regarding Jumu'a?' He replied, 'For Jumu'a and otherwise as well.\(^{152}\)"

¹⁵⁰Bukhārī, *al-Dahn li al-Jumuʻa* | Musnad Aḥmad, *Ḥadīth Salmān* 48/220

¹⁵¹Abū Dāwūd, *fi al-Rajul Yajlisu bain al-Ithnain* | Tirmidhī, *mā Jā' fī Karāhiyat al-Julūs*

¹⁵²Bukhārī, lā Yuqīm al-Rajulu Akhāhu

PRAYING DURING THE SERMON

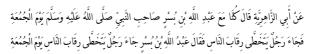
Can a person pray the voluntary şalāt upon entering the masjid [taḥiyyat al-masjid] while the sermon is in progress? The scholars differ on this issue; Imam Abū Ḥanīfa and Imam Mālik say it is forbidden while Imam Shāfi'i and Imam Aḥmad disagree and say it is permissible. There is flexibility in this regard since it is a juridical disagreement [which is a raḥma (mercy) for this community]; each person should then take the opinion of the imam he follows.

Based on certain aḥadīth in *Bukhārī*, some Muslims rigidly adhere to the practice of the voluntary şalāt upon entering the masjid even during the Jumu'a sermon. Apparently, they are only aware of the evidence of one of the two opinions. For their benefit, the proof of the prohibition of praying the voluntary ṣalāt during the sermon is laid out below.

First, let us see if any other imam holds the same opinion as Imam Abū Ḥanīfa and Imam Mālik. Imam Nawawī in his commentary of *Muslim* writes that this is also the opinion of 'Umar ﷺ, 'Uthmān ﷺ, and 'Alī ﷺ. Ibn Qudāma says in his book, *al-Mughnī*, that Qāḍī Shuraiḥ, Muḥammad ibn Sīrīn, Ibrāhīm Nakha'ī and Qatāda all hold the same opinion. Ibn Abī Shaiba attributes the same opinion to 'Alī ﷺ, Ibn 'Umar ∰, Sa'īd ibn Musayyab, Mujāhid, 'Aṭā and 'Urwa ibn Zubair. Qāḍī 'Ayyāḍ says this was the opinion of Abū Bakr ∰ as well.

In summary, the four righteous caliphs and many of the greatest of the First Successors [tābi'īn] and imams were of the opinion that it was forbidden for anyone to pray şalāt during the sermon; it is well-known about Imam Mālik that he took the practice of the people of Madina when there was disagreement on any issue. This clearly proves that the people of Madina also did not pray during the sermon.

After this, to ignore this opinion and say it contradicts the aḥadīth is grave ignorance. Also, when there is one incident to prove one is allowed to pray during the sermon, there are at least four to prove that the Blessed Prophet did not. In fact, in one incident the Blessed Prophet actually ordered someone to sit down.



وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخْطُبُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الجُلسُ فَقَدْ آذَيتَ

Abū Zāhiriyya said:

We were with the Companion of the Blessed Prophet *, 'Abd Allāh ibn Busr *, when a man came in and cut through the rows. 'Abd Allāh ibn Busr *, saw him and said, "Once, a man came in and cut through the rows when the Blessed Prophet *, was delivering the sermon. The Blessed Prophet *, told him to sit down and said, 'You have hurt the people. 153"

There are many ahadīth of this kind. There is also the famous incident of 'Uthmān [mentioned previously] who once came late for Jumu'a. 'Umar admonished him for arriving late for Jumu'a, but never ordered him to stand up and pray salāt. Now only one question remains: the hadīth of *Bukhārī* says that the Blessed Prophet was delivering a sermon when a man came into the masjid and sat down. The Blessed Prophet saked him, "Did you pray two units?" He replied, "No." The Blessed Prophet said, "Stand up and pray two units. 154" So why did the Blessed Prophet tell him to stand up and pray two units? After a careful study of the hadīth, we realize that the Blessed Prophet was not delivering the sermon at the time, but in fact sitting.

Jābir 🕸 says:

Sulaik Ghaṭfānī ﷺ came to the masjid on Jumu'a when the Blessed Prophet \$\mathbb{\text{\$}}\$ was sitting on the pulpit and he [Sulaik \$\mathbb{\text{\$}}\$] sat down without praying. The Blessed Prophet \$\mathbb{\text{\$}}\$ said to him, "Did you pray two units." When he said he hadn't, the Blessed Prophet \$\mathbb{\text{\$}}\$ said, "Stand up and pray two units."

The same wording of this hadīth is found in Imam Nasā'i's al-Sunan āl-Kubrā. In fact he titled the chapter, al-Ṣalāt qabla al-Jumu'at wa al-Imām 'ala al-Minbar ["Ṣalāt before Jumu'a while the Imam is Sitting on the Pulpit"].

It is narrated in other aḥadīth that while Sulaik Ghaṭfānī # prayed his two units, the Blessed Prophet remained seated. In one of the two authentic

¹⁵³Sunan Abū Dāwūd, Takhaṭṭa Riqāb al-Nās | Nasā'ī, al-Nahī 'an Takhaṭṭa

¹⁵⁴Bukhārī, idhā Ra'a al-Imāmu Rajulan

¹⁵⁵Muslim, al-Taḥiyyat wa al-Imāmu Yakhtub

ḥadīth of Dāraquṭnī, it states that Anas ibn Mālik 🕸 said:

A man from the tribe of Qais entered the masjid while the Blessed Prophet was delivering the sermon. The Blessed Prophet said to him, "Stand up and pray two units," and the Blessed Prophet stopped the sermon until he finished. 156"

In the second authentic hadīth, it says:

Mu'tamar narrates from his father, who said, "A man came in when the Blessed Prophet * was delivering the sermon. The Blessed Prophet * said to him, 'O so-and-so, did you pray your salāt?' He said, 'No.' The Blessed Prophet * said, 'Then pray it.' The Blessed Prophet * then waited until he finished salāt.'

It is clear from the aforementioned ahadith that the Companion ## was not praying when the Blessed Prophet ## was delivering the sermon.

The point of all this is to show that both opinions have their evidence; we should not and cannot make judgments based on a superficial study of one or two ahadīth.

Another thing we should know is that walking, talking, etc. were permissible in the beginning of Islam in salāt, which means that praying during the sermon would certainly have not raised any objections. In one narration of *Muslim*, we read that a stranger once came and asked the Blessed Prophet about Islam during the sermon. The Blessed Prophet left the pulpit, sat down on a chair and explained Islam to him. After that, he returned to the pulpit and continued the sermon. The words are:

قَالَ أَهِ رِفَاعَةَ انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لَا يَدُرِي مَا دِينُهُ قَالَ فَأَقْبَلَ عَلَيْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيِّ فَأْتِيَ بِكُوْسِيَّ حَسِيْتُ قَوَائِمَهُ حَدِيدًا قَالَ فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعَلَ يُعْلِينِي مِمَّا عَلَمَهُ اللَّهُ ثُمَّ أَتَى خُطْبَتُهُ فَأَتُمَ آخِرَهَا

Abū Rifā' said:

I came to the Blessed Prophet when he was delivering a sermon. I said, "Oh prophet of Allah , I am a stranger. I know nothing about my Dīn and have come here to ask you about it." The Blessed Prophet turned towards me, left the pulpit and came until he reached me. A

 $^{^{156}\}mathrm{D\bar{a}}$ raquṭnī, fial-Rak'atain idhā Jā' al-Rajul

¹⁵⁷ Ibid.

chair was brought for him [the narrator says, "I believe the legs of this chair were made of iron"]; he sat down and taught me whatever Allah taught him. Then he returned and continued his sermon. 158

But this was only in the beginning of Islam. Later, the Blessed Prophet explained the detailed rulings of the sermon during which time many other things, such as talking or walking in şalāt or praying during the sermon were abrogated.



¹⁵⁸Muslim, Ḥadīth al-Ta'līm fi al-Khuṭba



Chapter 7

Important Rulings Regarding Jumu'a

CAN JUMU'A BE DELIVERED IN ANY LANGUAGE?

Before we answer this question, it is important to know why this question is even being raised. The most common reason people ask this question is because they think the sermon is like other lectures. They do not understand that the Jumu'a sermon is an act of worship and that the Shari'a has set certain requirements for it. Because of this, one misunderstanding is that they find nothing wrong with it being delivered like other talks and consider the requirements for the Jumu'a sermon unnecessary.

Of course, if someone sees no difference between a sermon and any other lecture, he would find no reason to object to any change in the sermon. However, if it is understood that the sermon for Jumu'a is a particular form of worship, than no change, regardless how small, is tolerable. For example, no Muslim will accept any change in the adhān, though it is to call people towards ṣalāt [therefore people should understand what it means]. But if the adhān is called in a language other than Arabic, it will be rejected and called out again. Anywhere the adhān is given around the world, it is only in Arabic.

Likewise, the Qur'an was revealed for the guidance of mankind, but if most of the Muslim population does not understand its recitation, will they accept it in a different language during salāt? The reason no one will accept this proposition is because recitation of Qur'an in salāt is a type of worship and the rule is that changes are not acceptable in any form of worship.

Now the question is whether the Jumu'a sermon is an act of worship or like any other lecture?

The importance of the sermon and its rulings as laid down in the Qur'an and Sunna clearly prove that it is an act of worship and that there is no similarity between the sermon and any other lecture or speech. For example, the sermon is one of the pillars of Jumu'a. It cannot be established without the sermon; also the sermon must be delivered before şalāt, not after. Had it been any other talk, it would not have mattered whether it was held before or after salāt.

Similarly, the concept of a short interval in the sermon, the impermissibility of talking between the two sermons, being deprived of the reward of Jumu'a for talking during the sermon, sitting a short period between the two sermons and delivering the sermon while standing, etc., all point to the fact that the sermon is unlike any other lecture. The sermon is more like şalāt [since the Blessed Prophet * stressed the importance of both the sermon and şalāt and also because both are specific forms of worship]. So, it is important that we fulfill the requirements of the sermon the way it was taught by the Blessed Prophet *, namely that it must be delivered in Arabic.

It is unheard of that the Blessed Prophet \$\mathbb{G}\$ or any of the Companions \$\mathbb{C}\$ ever delivered the sermon in any language other than Arabic, even though many of the Companions \$\mathbb{C}\$ conquered non-Arab lands and learned other languages, as is narrated in many aḥadīth. Despite that, they did not change the language in which they delivered the sermon. The fact that the Blessed Prophet \$\mathbb{G}\$ and his Companions \$\mathbb{C}\$ never changed the language of the sermon is the strongest proof that it is an act of worship; therefore, it should be delivered in the exact manner in which it was delivered by the Blessed Prophet \$\mathbb{G}\$.

Otherwise, if someone were to concoct his own rules and say, "I am going to deliver one sermon instead of two, or I will deliver the sermon after salāt," how would we refute such a person except by juxtaposing his erroneous behavior with the Sunna of the Blessed Prophet sand exposing his wrong.

Keeping the aforementioned points in mind, it becomes easier for us to understand the following rulings about delivering the sermon in Arabic in light of the Qur'an and Sunna.

 The reality of the sermon is that it is a form of remembrance of Allah **. Allah ** says:

O you who believe, when the call for salāt is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you if you but knew. Then once the salāt is over, disperse in the land, and seek the grace of Allah, and remember Allah abundantly, so that you may be successful.¹⁵⁹

Here, "the remembrance of Allah * " refers to the sermon of Jumu'a.

Ḥārith ibn Nau'man's 🛎 daughter said:

I memorized Sūra Qāf from the Blessed Prophet * because he recited it every Jumu'a in the sermon. 160

Abū Saʻīd al-Khudrī 🙈 said:

Once the Blessed Prophet delivered a sermon. He recited Sūra Ṣād and when he reached the verse of prostration [sajda], he descended the pulpit and prostrated, and we followed suit. 161

'Ammār ibn Yāsir recited Sūrat al-Inshiqāq in the sermon on Jumu'a, then descended the pulpit to prostrate. 162

حَضَرَ رَبِيعَةُ مِنْ عُمَرَ ثِنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَرَّاً ثِهْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ بِسُورَةِ النَّحْلِ حَتَّى إِذَا جَاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ وَسَجَدَ النَّاسُ حَتَّى إِذَا كَانَتِ الْجُمُعَةُ الْفَالِمَةُ قَرَأْ بِهَا

^{15962:9-10}

¹⁶⁰ Muslim, Takhfīf al-Ṣalā

¹⁶¹Ibn Khuzaima, 2/354 | Dārimī, 1/407 | Dāraquṭnī, 1/408

¹⁶² Muşannaf 'Abd al-Razzāq, 3/193

حَتَّى إِذَا جَاءَ السَّجْدَةَ قَالَ يَا أَيُهَا النَّاسُ إِنَّا نَمُنُ بِالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ وَمَنْ لَمُ يَسْجُدُ فَلَا إِثْمَ عَلَيْهِ وَلَمْ يَسْجُدُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ

Rabī' was present when 'Umar # recited Sūrat al-Naḥl in the sermon on Jumu'a. When he recited the verse of prostration, he descended the pulpit and prostrated and the people prostrated also. 163"

The fact that the Blessed Prophet * and the Companions * frequently recited whole suras in the sermon proves that the sermon is similar to salāt and likewise is also a specific form of worship.

2. The sermon should be delivered the way it was transmitted to us from the Blessed Prophet . Remember, the Companions were the only people to learn their Dīn directly from the Blessed Prophet and thus, they knew exactly how he delivered his sermon for Jumu'a. If they ever saw anyone deliver it differently, they became upset and rejected it immediately. Below are a few examples of their adherence to the Sunna of the Blessed Prophet in this matter.

Jābir ibn Samura 🛎 said:

The Blessed Prophet \$\mathbb{g}\$ stood when delivering the sermon, then sat and stood again. Therefore, whoever tells you that the Blessed Prophet \$\mathbb{g}\$ delivered the sermon in a sitting position is a liar. I swear by Allah \$\mathbb{g}\$, I have prayed more than two thousand \$\mathbb{a}\$lāt with the Blessed Prophet \$\mathbb{g}\$. \$^{164}\$

عَنْ كَفْبِ بْنِ عُجْرَةَ قَالَ دَحَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمَنِ بْنُ أُثْمِ الْحَكَمِ يَخْطُبُ قَاعِدًا فَقَالَ انْظُرُوا إِلَى هَذَا الْخَبِيثِ يَخْطُبُ قَاعِدًا وَقَالَ اللَّهُ تَعَالَى وَإِذَا رَأُوا تِجَارَةً أُوْ لَهُوا انْفَضُّوا إِلَيْهَا وَتَرْكُوكَ قَائِمًا

¹⁶³Bukharī, man Ra'ā anna Allāh lam Yūjib al-Sajda

¹⁶⁴Muslim, Dhikr al-Khutbatain

Ka'b ibn 'Ujra seentered the masjid when 'Abd al-Raḥmān ibn Umm Ḥakam was sitting and delivering the sermon. He said, "Look at this despicable, vile person [khabīth], he is sitting and delivering the sermon even though Allah says, 'But when they saw a transaction or a diversion, [O Muḥammad], they rushed to it and left you standing. 165'"

'Umāra ibn Ru'aiba said he saw Bishr ibn Marwān standing on the pulpit gesturing upwards with his hands [like orators]. He said, "May Allah ruin those hands. Verily, I saw the Blessed Prophet he did not move his hands more than this [demonstrating with his hand, he raised his index finger to show how little movement the Blessed Prophet made in the sermon]. 166"

3. We learn from the abovementioned ahadīth that the Companions did not tolerate the sermon resembling talks and speeches in any way, shape or form. They were adamant about two sermons [even though no hadīth prohibits delivering a single sermon], that the sermon precede the salāt of Jumu'a and that it be delivered in a standing position; therefore, when Ka'b ibn 'Ujra saw the amir sitting and delivering his sermon, he became angry and called him a despicable, vile person. Furthermore, when 'Umāra saw the amir waving and gesturing with his hands, he rebuffed him and explained that the Blessed Prophet never moved his hands during the sermon and that the most he did was move his index finger. When the Companions could not tolerate superfluous movement of the hands or even a small gesture, how would it be permissible to change the language of the sermon?

The Jumu'a sermon is a form of worship. This is why the Blessed Prophet forbade talking during the sermon, even one person telling another to be quiet. In one hadith, he says:

¹⁶⁵ Muslim, fī Qaulihī Táʿālā wa idhā Ra'au

¹⁶⁶ Muslim, Takhfīf al-Ṣalā

Man Massa al-Ḥaṣā faqad Laghā (whoever touches a pebble has committed a foolish act). 167

The above explanation clarifies that the Jumu'a sermon is not a means to gain knowledge of the Dīn, but an act of worship that substitutes for the two units of zuhr. Therefore, when there is no permissibility of change in şalāt, there is no permissibility of change in the sermon.

Below is a compilation of statements from scholars of three legal schools of jurisprudence:

Dasūqī Mālikī writes:

And his statement that it be in Arabic, i.e., if the congregation is non-Arab and do not know Arabic; if there is none amongst them who can deliver the sermon in Arabic, then Jumu'a is not compulsory upon them.¹⁶⁸

2. Ramlī Shāfi'ī writes:

It is conditional for the sermon to be in Arabic in adherence to the earlier and later scholars [Salaf and Khalaf] because this [the sermon] is a compulsory remembrance of Allah. Therefore, the Arabic is a condition the way Arabic is conditional for the opening takbīr [Allāh Akbar] in şalāt. 169

3. Bahūtī Hanbalī writes:

And it is impermissible to deliver the sermon except in Arabic [if one knows Arabic] like the recitation; the sermon will not suffice

¹⁶⁷ Muslim, Fadl man Istama'a | Abū Dāwūd, Fadl al-Jumu'a

¹⁶⁸ Ḥāshiyat al-Dasūqī ʻalā al-Sharḥ al-Kabīr, 1/378

¹⁶⁹Nihāyat al-Muḥtāj 'an Sharḥ al-Minhāj, 2/304

except in Arabic and before the salāt. Though if one does not know Arabic, the sermon can be delivered in another language. 170

Now none can raise the question as to why the sermon should be delivered in Arabic if no one understands it. It is because, as we previously learned, that the sermon is not to teach, inform or advise in matters of Dīn, but that it is simply a form of remembrance of Allah ... This is why when the Companions overran the Byzantine, Persian Empires and northern Africa, they did not change the language of the sermon, though many were fluent in the languages of the lands they conquered.

How many Muslims are there who do not know the meaning of Sami 'Allāh liman Hamida, the meaning of tashahhud or the supplication of *Qunūt*? Are we going to change the language of every act of worship? In summary, the sermon must be in Arabic only. If one wants to advise the

people, he can do so before the sermon or after Jumu'a.

DELIVERING A SPEECH BEFORE THE SERMON

As has been previously mentioned, there are many conditions for the sermon of Jumu'a that do not apply to other talks and speeches. Therefore, ahadīth state, in fact order, that the sermon must be shorter than the şalāt. In that case, it is good for the imam to take advantage of the congregation and advise them on matters of Dīn.

In the time of the Blessed Prophet \$\&\epsilon\$, learning and teaching were two essential aspects of the life of the Companions st therefore, there was no need for a talk on matters of Dīn in Jumu'a.

This tradition was first started during the caliphate of 'Umar . In his time, when the Companion Tamīm al-Dārī & saw the need to educate the people, he asked 'Umar & if he would allow him to say a few words before the sermon. In the beginning, 'Umar @ refused but then allowed him sometime later. After that, Tamīm 🕸 would give talks until 'Umar appeared for the sermon, and this continued during the caliphate of 'Uthmān . This incident is narrated in Musnad Ahmad.

Ibn Shihāb al-Zuhrī says:

¹⁷⁰ Kashf al-Qinā' 'an Matan al-Iqnā', 2/36

قَالَ : ثُمَّ اسْتَزَادَهُ مَقَامًا آخَرُهُ فَزَادَهُ ، فَلَمَّا كَانَ غُنْمَانُ اِسْتَزَادَهُ مَقَامًا آخَرَ ، فَكَانَ يَفْضُ فِي الْجُنُعَةِ ثَلَاثَ مَرَّاتِ

The first to deliver a talk [wa'z] was Tamīm al-Dārī . He asked 'Umar if he could give a talk before Jumu'a, and 'Umar granted him permission to do so. After the first talk, he asked if he could deliver a second one and was granted permission for that as well. Then he asked 'Uthmān during his caliphate, who also accepted and allowed him to deliver talks before Jumu'a. Tamīm al-Dārī delivered three talks a week.

Then Abū Huraira see continued this Sunna and would narrate ahadīth before the imam arrived at the pulpit. Imam Ḥākim narrates in his Mustadrak from Muhammad ibn Zaid who said:

كَانَ أَبُو هَرَورَةَ يَقُومُ يَومَ الْجُمُعَةِ إِلَى جَانِبِ الْمِثْبَرِ فَيَطْرَحُ أَعْقَابَ نَعْلَيهِ فِي ذِرَاعَيهِ ثُمَّ يَقْبِضُ عَلَى رَمَانَةِ الْفِئْبَرِ ، يَقُولُ : قَالَ أَبُو الْفَاسِمِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، قَالَ مُحَمَّدٌ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، ثُمَّ يَقُولُ فِي قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، ثُمَّ يَقُولُ فِي بَعْضِ ذِلِكَ وَيِلْ لِلْعَرْبِ مِنْ شَرَّ قَدِ اقْتَرَبَ فَإِذَا سَمِعَ حَرَكَةَ بَابِ الْمُقْصُورَةِ بِخُرُوجِ الْإِمَام جَلَسَ بَعْضَ ذِلِكَ وَيُلْ لِلْعَرْبِ مِنْ شَرَّ قَدِ اقْتَرَبَ فَإِذَا سَمِعَ حَرَكَةَ بَابِ الْمُقْصُورَةِ بِخُرُوجِ الْإِمَام جَلَسَ

Abū Huraira : would stand next to the pulpit on Jumu'a, his shoes in his hands, and say, "'Abū al-Qāsim' said, Muḥammad' said, Ṣādiq Maṣdūq' said," etc. Sometimes Abū Huraira : said, "The Arabs will be destroyed by an evil that will befall them." When he heard the door of the imam's room open he sat down. 172"

Both of the abovementioned ahadīth prove that the practice of a short talk before the sermon of Jumu'a began during the time of the righteous caliphs and was delivered in the presence of a large audience of Companions . Some people object saying, "It states in one hadīth that the Blessed Prophet forbade circles/gatherings [halaqa] before Jumu'a in the masjid, which implies the impermissibility of a talk before Jumu'a." But the question is that if this was the true meaning of this hadīth, then the Companions ...

¹⁷¹ Muşannaf 'Abd al-Razzāq, 3/219 | Musnad Aḥmad, Hadīth Sā'ib ibn Yazīd [with slightly different wording] | al-Mu'jam al-Kabīr, 6/277 [with slightly different wording]

¹⁷² Mustadrak, 1/358

would never have allowed these talks. The Companions # themselves gave talks before Jumu'a with the permission of the righteous caliphs; also, neither the Companions nor the Mothers of the Believers # [ummahāt al-muminīn] raised any objections against it. This is clear evidence that the true meaning of the hadīth has not yet been understood by the objectors. Also, the hadīth masters and jurists never took this meaning from the hadīth, but in fact endorsed the practice of delivering a talk before the sermon.

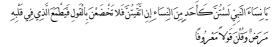
The correct explanation of this hadīth is that a gathering should not be held in circles but in straight lines, so that people are ready for the sermon when it begins. If they were in circles, there would be big gaps in the lines and also a lot of running and shuffling around once the imam appears for the sermon.

CAN A WOMAN LEAD?

Can a woman lead the şalāt of Jumu'a?

There are two scenarios here:

- A woman leading a congregation of both men and women: In that
 case, most Muslims will agree that there is no room for reasoning
 in this matter and that it is absolutely impermissible. This is in
 addition to many of the problems it creates. For example:
 - Utter shamelessness that a woman bows and prostrates while men observe her from behind.
 - b. Reciting the Qur'an beautifully though Qur'an itself says:



So, do not be too soft in your speech, lest someone having a disease in his heart should develop fancies, [about you], and do speak with appropriate words.¹⁷³

And should she avoid adorning her voice during recitation, she would be held in contempt for rejecting the hadīth in which the Blessed Prophet \$\mathscr{*}\$ said:

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^{17333:32}



Beautify the Qur'an with your voices. 174

Also, it is narrated by Barā' ibn 'Āzib 🕸 that the Blessed Prophet 🕸 said:



Recite the Qur'an in your beautiful voices because a beautiful voice enhances the beauty of the Qur'an. 175

- c. Due to her menstrual period and other feminine issues, a woman will not be able to lead şalāt on certain days of the month. The days in which she does not come for şalāt would announce to the whole community that the imam is on her period; although this is a personal issue that should not be revealed to anyone, let alone other men.
- d. It is unequivocally rejected in the aḥadīth. It is narrated by Jābir ﷺ that the Blessed Prophet 🕸 said:



Careful! No woman should lead the men. 176

- e. Furthermore, there is no evidence that a woman ever led Jumuʻa in the lifetime of the Blessed Prophet *, the Companions *, the First Successors or even anywhere in the annals of history. Though many women of piety, taqwā and knowledge passed in our Muslim community, none of them ever led Jumuʻa.
- 2. The other possibility is that a woman only leads other women in Jumu'a; however, this is also impermissible because Jumu'a is not compulsory upon women and cannot be established without men. Moreover, we do not find any such evidence of this [a woman leading other women in Jumu'a] in the teachings of the Blessed Prophet .

¹⁷⁴ Abū Dāwūd, Istiḥbāb al-Tartīl | Nasā'ī, Tazyīn al-Qur'ān bi al-Ṣaut

¹⁷⁵Shuʻab al-Īmān, Ḥassin al-Qur'an | Sunan al-Dārimī, Bāb al-Taghannī bi al-Qur'an

¹⁷⁶ Ibn Māja, fī Farḍ al-Jumuʻa

TWO CONGREGATIONS IN ONE MASJID

The purpose of Jumu'a is to bring people together. This is why it is better that Jumu'a be prayed in a central masjid and not separately in smaller masajids. For the same reason, it is preferable that only one congregation be held in one masjid unless required by necessity. For example, if space is limited in the masjid or local regulations specify a maximum capacity, then two congregations can be held in one masjid. The only condition is that the arrangements for the second congregation be made by the board of that masjid. The Shari'a condemns that each group or sect prays its own Jumu'a, as there is no place for sectarianism in Islam.





وآخر دعوانا اكحمد لله مرب العالمين والصلاة والسلام علي سيد المرسلين و خاتر النبيين و حبيب مرب العالمين و علي اله و اصحابه و اتباعه اجمعين برحمتك يا امرحم الراحمين

And our final supplication is that all praise is due to Allah, the Cherisher of the Worlds, and may His eternal peace and blessings be upon the Master of the Messengers, the Seal of the Prophets, the Beloved to the Lord of the Worlds, Muhammad, and upon his family and companions, and all those who followed him, with your Mercy, O Most Merciful of the Merciful.



Can a woman lead in Jumu'a!

What are the obligatory and sunna requirements of the Jumu'a sermon?

Is the first call [adhēn] for Jumu'a an innovation?

Can the sermon be delivered in a language other than Arabic?

Can Jumu'a be held before moon!

Questions such as these have often been the cause of much controversy and confusion within the Muslim community. This book addresses there issues in a simple and concise format which is both easy to understand and thoroughly referenced so as to provide a comprehensive picture in light of the Qur an and Sunna.

Indexed with fine points and rational explanations. The Exernals of Juxua's offers imaght into this holiest of days and eliminates many of the misanderstandings regarding various Junua's related issues. It has our the conditions for establishing lumu's the effects and consequences of missing Junua's the special time of Junua's when Allah — guarantees acceptance of all and it jumplications, the history and extendings of Junua's, and many other relevant and interesting fats. The author covers a wide array of topics within this book, making it useful for the imam and the congregation.

The Exertials of Jamu'a is a complete handbook necessary for any Muslim who wishes to understand the place of Juniu'a within Islam

SHAIKH IBRAHIM MADANI was born in the blessed city of Madina, where he began memorization of the Holy Qur'an and study of Hadith. As a child, he arrended the lessons of the great Shatkh of Hadith, Muhammad Zakarisya, winning his adoration and awas.

In 1980, Shaikh Zakariyya instructed him to study at Dar al. 'Ulain (Hollambe, England) where he completed memorization of the Holy Qui'an and his study of the sciences of Qui'an and Hadith. In 1987 he served at Intam in Omano, before moving to New York with his father and brothers to help establish Dar al-'Ulaom al-Madania, the largest traditional school of Islamic sciences in North America.

Since 1991, Shaikh Ibrāhim has been teaching Arabic, Islamic Jurisprudence, Hadith, and Qur'an. He regularly lectures at colleges, churches and missiples all over the United States and abroad. In addition to delivering inspirational talks daily in the blessed month of Ramadan and giving sermons every Juntur'a, he has conducted sessions on the attributes of Allah — the Pious Predecessors, and the energies tantity of the Qur'an. All of his sessions can be heard and downloaded for free from name machina one.



